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FRIDAY, NOVEMBER 28, 1828.

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NO. 48 VOL. XIII.

For the Boston Recorder ON CHURCH COMMUNION.

RELIGIOUS.

MESSES. EDITORS,—A custom used to prevail, in many parts of New-England, I believe, of limiting the time that members of other churches should continue to commune with the church where they then resided, but to which they did not see fit to remove their particular church relation. In some places they were allowed to commune a year. In some, think, a shorter, and in some a longer period. I think, a shorter, and in some a longer period. There is, no doubt, great difficulty in fixing upon any general rule which shall meet all cases. And the difficulty is more felt at the present, than in former times. Our population is fluctuating. Business may call a mechanic, for instance, to reside within the bounds of one religious society a year; and then he may indulge an expectation of remaining there another year, though perhaps not half that time. If he stay six months longer, ought he to be debarred the privilege which he has enjoyhe to be debarred the privilege which he has enjoyhe to be departed the privacy which he has enjoyed of commemorating, where he is wont to worship, the love of his dying Redeemer? This would be evidently unjust, I think. But shall we have no rule? Shall we permit any one who professes to belong to the family of Christ to sit down with us at the table of the Lord as long as he may choose, without satisfying the church that he knows experimentally any thing of the power of godliness?

A young gentleman pursues a course of study and A young gentleman pursues a course of study and enters upon the profession of law or of medicine. He is of sober and steady habits and thinks himself quite good enough to belong to the church, and that it will make him rather more respectable and acceptable with some, in whatever place he may settle. He therefore unites with a Unitarian church where there is no evidence required of a change of heart, of faith in Jesus Christ as the atoning sacri-fice for sin—in a word, of none of the distinguishing doctrines of the Bible. He finally settles in some country parish, where there is but one denomination of Christians, and they are united, it may be, in their belief of those doctrines which he does not adopt. Still he considers himself as a member of a sister church, and as such continues to avail himself of the invitation given from time to time to members of "sister churches," and regularly takes his seat at the communion table with those who cannot believe that he is a Christian, as they understand the term. Now what shall such a church Shall they make a rule to suit this case, to which in many instances they must forbear to adhere? The question is, I think, of great importance; and if some of your able and experienced correspondents will answer it, they will confer a

For the Boston Recorder.

JUVENIS.

MESSRS. EDITORS,-I have often been struck with the similarity of feeling expressed by the en-emies of orthodoxy, and the contemners of all re-

emies of orthodoxy, and the contemners of all religion. Suffer me to furnish you a few specimens,
which have occurred recently in the course of my
reading, relating to the elergy.

Gibbon looked with an evil eye, upon the influence of the elergy. And he did what he could to
counteract it. He would fain make people believe;

"That the virtues of the elergy were more dangerous than their rices."

favor upon

ous than their vices."
George Houston & Co.'s deistical work, called the Correspondent, says; "The Priests of all denominations in all ages have made use of ignorant men and silly women to effect their ends." "The Priests—have led me to examine—their institutions for trammeling the human mind, and perpetuating

their own power."
Ann Royal, of more than amazonian fame, in her "Black Bo k" says; "In all ages, and in all countries,—priests have aimed at universal power;
—these priests have always aimed at unconditional obedience;" and much more that is too scurrilous

to be even hinted at in this paper.

Now, how do these extracts differ from the remarks of a certain liberal clergyman from New-Hampshire, at the meeting of the "American Uni-tarian Association" in May last. The principal burden of his speech was, the hostility of the clergy in his region to "free inquiry," and their attempts

to keep the people in ignorance.

The Rev. O. D. in his "Letters of an English Traveller on Revivals," says, "It cannot be con-cealed, and every thing that isee, and all my re-flections, convince me of it more and more, that most of the evils of a religious nature in this country, and in every other, are owing to the clergy! To them is chiefly owing the odium theologicum, that has existed in all ages—to them THE SLAVISH DREAD OF INQUIRY AND INNOVATION,—to them the variance, strife, and uncharitableness, that pre-

Unitarians may be flattered, perhaps, by being put along with Gibbon; and think it an honor to fall into such respectable company! But I should think the three three three trees. think, that those, who have any regard to their character, would take heed how they associate with Ann Royal, or become united to that lecture room, where "the Jewish God" is blasphemed, and his word is put up to ridicule and contempt.

But the old maxim,—" A man is known by the company he keeps,"—has lost none of its meaning by years; and let those, who join with infidels in their conternat of the alegary their contempt of the clergy, and their pious and faithful exertions, "not think it a strange thing, that has happened unto them," if the religious part of the community rank them with the despisers of all religion!

From the Philadelphian.

"A very fine sermon, indeed," said my friend, as we left the church, "a very excellent preacher!" I sighed, but I made no reply; yet I thought as I walked along, were I to write aught on that preacher, it would be, Ichabod! Ichabod! The glory is departed! The glory is departed!

When I first knew Lucretius, he was a young man full of faith and zeal. He had been the privileged witness, and, I trust, participant, of some of those mighty effusions of the Spirit with which the great Head of the church has been pleased to favor this happy land. He had caught the hallowed fire, and flaming with love to dying men, he came forth beseeching them in Christ's stead to be reconciled to God. Then, when he rose to preach, it seemed to be in the full view of the judgment—in the full view of the worth of the immortal soul. His eye seemed to pierce through the dim vista far, far into spirit as it passed along in its endless progression from glory to glory, or as withering under the weight of its guilt, it sunk deeper and deeper in weatherdness resulting and the progression from glory to glory, or as withering under the weight of its guilt, it sunk deeper and deeper in wretchedness, pollution and shame. Then he la-boured, then he poured forth all the energies of his e might be instrumental in leading

ne sinner to flee from the wrath to come. Then he cared not to turn his periods so finely— then he sought not to please the fastidious ear with

the graces of finished composition or seize on the admiration, and dazzle the mind of the tasteful hearer, by fanciful sketches and brilliant flights. Ah no—he stood forth as a watchman on Zion's walls; he gave the trumpet a certain sound; he lifted up his voice to warn men of their danger and impending doom; he reasoned of judgment, and the limbs trembled, and the check grew pale, and the liquivered as he spoke. He told of mercy, and the stubborn will bowed, and the hard heart melted under its heavenly influence. The man was in ear-

der its heavenly influence. The man was in earnest: he felt and the people felt.

nest: he felt and the people felt.

But now—how are the mighty fallen!—Lucretius is a settled pastor—a settled pastor. He ministers to a refined and polished people—a people who are judges of style, who know how to admire fine preaching, and he pleases them.—He has now a character to establish as a preacher: he is a young man and must form his style: he must therefore take great pains in the composition of his sermons; he must not weary them with the repetition of the same ideas;—he must present a due variety; his same ideas;—he must present a due variety; his subject must be well chosen and skiifully handled; his figures must be striking and well sustained; he must not wound the nicest ear, or disgust the most fanciful hearer;—and thus, to gain their approbation, he has sacrificed fidelity to their souls.

And are these pleased people growing in faith and And are these pleased people growing in faith and holiness? Are they roused to noble deeds of Christian enterprise? Are these wooed sinners won? Have revivals which it was hoped, under his ministrations, would have swelled the number of the followers of Jesus, taken place? Go feel the pulse of his church, how faintly it beats! Consult their records, count the names of those who have subscribed. ed with their hands unto the Lord. They may be counted. Ah me, is not the Spirit grieved? Hear Lucretius preach. How beautiful is his language! How smoothly it flows! How rich, how thrilling his tones!-His subject demands earnestness, deer solemnity; and he would seem earnest, he would be thought solemn; but what an empty show it is !-"As the lovely song of one who hath a pleasant voice, and can play well on an instrument."—He prays. How well ordered and regular are his petitions! But where is the wrestling spirit? Where is the agony of desire for the salvation of sinners? All, all is gone! A frost is on his soul—there is no ife, no heart, no feeling there.

Lucretius knows it, feels it, and he would fain conceal it from himself and from the world; but in vain. The discerning mind can easily penetrate this shallow surface work, and detect the utter

heartlessness of these artificial performances.

And is there but one Lucretius? Methinks And is there but one Lucretius? Methinss if some conscience would speak, it would be thus; "I, too, am a Lucretius. To please my people, to gain their applause, to maintain my standing, I too have sacrificed truth, and principle, and conscience, until I have grieved the Spirit away, and my soul is left like the barren heath, where no rain comes. When I would I cannot feel. I preach and pray, but my very spirit seems benumbed, bound by a spell I cannot break." Sad case! Is not this the fulfilment of that word, "The backslider in heart, shall be filled with his own ways?" May the shepherd of Israel bring back these wanderers, though it be through the fire and the flood. May he raise them from whence they have fallen, and restore unto them the joys of his salvation, and uphold them by his free Spirit, and may transgressors again by them be taught his ways, and sinners be converted unto him.

From the Visitor and Telegraph. FAMILY PRAYER.

With reverent air." To a friend who has lately established the worship if God in his family, I wish to suggest a few things which may be of use to him, and I suggest them which may be of use to him, and I suggest through the Visitor and Telegraph that they may

1. Be very grateful that you are permitted to worship in this way. You began family prayer from a conviction of duty; esteen it also as a precious privilege, and be glad when the time for it returns. "Family religion is the best bond of domestic peace, the best solace of domestic affliction, the best security of domestic happiness, and an important means of growth in knowledge, and in all religious feelings." If this be so it is not enough to pray in your family from a conviction of duty. You should rejoice that you have the privilege.

joice that you have the privilege.

2. Let the time be fixed. "The hour of prayer" should be known. You will be more likely to prepare for it, and so will all in your family who feel wight. It happers God hesides, to have all business. right. It honors God besides, to have all business cease, and give place to this religious duty. It magnifies the duty in the eyes of your family, when they see it in its place, like the furniture of your house, that no employment or company is allowed put it aside. And again, if you are systematic in this, it will make you so in other things, and will form to the same habits of order all your family. Let the evening hour be early.

3. Do not let worldly, or even religious conversation run up to the very moment of beginning your family devotions. Some will continue to talk, even after they have taken the Bible in hand. A tender conscience is shocked at such apparent in while the chapter is reading. Your's, however, could not be guilty of such impropriety.

4. In general, read the Bible in course. If not

ou will slight some parts, and attend to others un-Do not read too much. Read distinctly, so that all can hear with ease. Sit not with back to any of the family. Do not so sit, or as to appear careless or irreverent. Remark on some part of what you read. It will fix the passage in your own mind, and probably in the mi of others. If you make no remark, pause when you read an important verse, or read it again. It will recal attention. Persons are often th other things when the chapter is being read, and often before they are aware. Do not be long in looking for your chapter and hymn.

5. In some families they do not sing. Do not omit it, your children and servants will thus learn to sing, and will, if they sing at home, seldom fail to sing at church. In towns it is an important way of confessing Christ before men. I have often been nuch impressed, as I passed along the street, by hearing the song of praise from a family altar. Do not sing more than 3 to 5 verses in general. Leave off with lines suited to make a good impression.

6. In prayer, be loud enough for all to hear ensi-y. Be not too loud. Bring in, if possible, somely. Be not too loud. Bring in, if possible, something of the chapter or hymn. It will impress the truth, thus again presented, and will prevent same ness. If you do this, you will find it best, generally, to sing first and to read immediately before the prayer. Do not loll on the chair. Do not bury your face in your hands. Let your body be erect.
Look up. Be studious of the proper length. If
you have given intimation that you are about to
close, do not disappoint that expectation. When all
are weary and sleepy, be short and particularly

se, appear as it ashamed of what you had been bing. Do not immediately begin to talk. Let not the family run from their knees to their work, or "rise up to play," as if glad to be released. Every one should be taught to rise slowly, and in general, to sit down for a moment, long enough to pray that the petitions offered up may be answered, and the service accepted; and to ask pardon if their thoughts have wandered. After this moment's si-

lence they may retire.

8. When asking a friend to officiate, do not say "go to duty," Any thing is better. "Conduct family worship,"—" Pray with us." "Take the books," "Take that chair," &c.

9. Some think that every reader in the family should have a Bible and look over as you read. It would keep up attention. At any rate, let every one own a Bible. Direct them always to read in

10. Do not esteem these hints a unimportant.

HOME MISSIONS.

For the Boston Recorder. Extracts from the First Annual Report of the Old Colony Domestic Missionary Society, held at New Bedford, Oct. 29th, 1828.

The Executive Committee, in looking forward to the first anniversary of this Society, have felt no ordinary solicitude. While they have been cheered with the hopes of success, they have had many fears lest among the various beaevolent objects of the day, Domestic Missions would not obtain, among us, that patronage which its magnitude demands. For it is but recently, that this subject has been so matured and such a plan of operation presented be-fore the public, as seemed to call for the concentrated and vigorous effort of all the churches. Besides, Foreign Missions have gotten so firm a hold of the hearts of Christians—carry along with it something so imposing—throw around it such a heavenly splendor—tell of successes so great and cheering, that it seems to cast a shade over all other benevolent objects. Compared with this, Domestic Missions seem like a star aside the meridian sun, concealed by the splendor of the beams poured around it. Intelligence from foreign stations is con-tinually reaching us of a deeper and deeper interest. And in view of these things, we do rejoice and will rejoice; and never cease to supplicate the great Lord of Missions to give still more glorious success to this grand enterprize, and cause it to take a wider, and firmer hold on the hearts of all the American churches. The only thing we have here to la-ment, is that Domestic Missions do not equally interest the feelings and call forth the contributions of the public. This is an object which does not receive its due proportion of patronage; for it is really worthy of as deep an interest and does actually call for as great sacrifices and untiring efforts, as any other object which can engage our attention. The Massachusetts Missionary Society ought so to be sustained by its auxiliaries, that it may not only supply the wastes in its own region, bit co-operate with the National Institution in septing the blessings of salvation through those vast regions of our land which now present one mighty valley of dry.

Our western states are evidently destined by Providence to become immensely populous and power-ful—destined to rule in our halls of legislation, and cause their influence, political and moral, to be felt in every section in our land. Suffer the great mass of population which is now clustering around in the valley of the Mississippi to grow up to giant size without the institutions of the gospel, and the knell of our departed greatness will soon be heard thro' the land. The friends of liberty and religion will be called to follow the bier of our national glory, covered with sackcloth, and filled with mourning lamentation and wo. If the churches of Christ de not soon awake to this subject, with a spirit which shall never tire, all these evils will come upon us, and unborn generations will go down to the grave ignorant of God, and with pollution which will for-ever exclude them from the abodes of life. But they will awake. There is a spirit kindling upon this subject, and kindled too from heaven, which, we trust, will never go out. The time has already come, when this object does begin to assume an importance, excite a feeling and produce a spirit of ac-tion which will continue to extend, deepen and rise, till the mist of moral darkness, which hangs over us, shall be dissipated and the Sun of Righteousness pour his cheering beams through the whole height

We have attentively observed the operations of Domestic Missions, and find that their march is onward-that they are gathering strength, and zeal, and courage, as they proceed-that wisdom, prudence, firmness and perseverance mark their measures, and above all, that the God of Missions smiles

opitiously on the enterprize.

Who can contemplate the operations and success of the American Home Missionary Society, and not be cheered with the assurance, that God gives wisdom to its managers and goes forth with its mis-sionaries. And who can read the last annual report of the Massachusetts Missionary Society-contemplate the moral influence which it is exerting, the amount of good which it has accomplished-witness the tear of gratitude which its beneficence has drawn from many eyes, or listen to the strong cries and entreaties of others for aid, who have none to break to them the bread of life, and regret that he has for this object, cast any thing into the treasury of the Lord, or feel disposed to withhold his contri-butions in future? And there are many reasons why, for this object, vigorous and concentrated efforts should be made by the friends of Christ in this section of the State. For here are many churches that annually receive aid from the Massachusetts Missionary Society, and which could not live without such aid. There are, also, other churches destitute and weak, and which can never be resuscitated and built up without similar aid. And here, too, where our Pilgrim fathers first planted the gospel, are extensive regions in which there are no churches, no preaching and no Sabbaths, and we fear, no salvation. Yes, there are many almost as a plain and neat style, and able to ignorant of the gospel, & as far from righteousness. pagans. Now, while we are sending the gospel ten thousand miles across the ocean, shall we those who are bone of our bone and flesh of our sh, to live and die at our very doors, without the means of salvation? There never was a benevont object presented before us, which made a more urgent demand on our sympathies, our prayers or our charity, than this. May it come home to the heart of our churches, to every individual member, and may all who desire the well being of society around them, awake to this subject with such a spirit of liberality and holy enterprize, as shall imme-diately, through the blessing of God, supply with the means of salvation all the destitute in this region. We are able to do it, and we must do it, or incur the displeasure of Him who holds in his own hands all our blessings and our destiny for etermity.

7. When the prayer is ended, do not, when you | Let us then no longer slumber over this subject, or look with apathy on thousands perishing around us for lack of knowledge. And we have much to encourage. There is an increase of feeling and effort among us; the cry of opposition is dying on the ear —the cause is gathering strength as it proceeds on-ward—the Lord favors us, his promises strengthen us, and his faithfulness will sustain us. Let us then rally around the Missionary standard, and re-solve, in the strength of the Lord, that we will never, for this cause, cease our prayers, or relax our efforts, while there remains a single hamlet in our land, where the law does not speak forth its thun-

ders and the gospel whisper peace.

The aggregate of the collections from eight Societies is a little less than four hundred dollars. From six other Societies connected with this Auxiliary, no returns have yet been made.

The officers of the Society for the coming year,

are the following:

JOSEPH BOURNE, ESq. N. Bedford, Pres.

HADEN COGGSHALL, ESq. do. V. Pres.

Rev. WM. EATON, Middleboro', See'y.

Hon. WM. BOURNE, do. Treusurer. Executive Committee

Rev. Messis. W. Eaton, O. Cobb, E. Dexter, S. Holmes, and J. Bigelow.

REVIEW.

For the Boston Recorder. DICK'S CHRISTIAN PHILOSOPHER.

The connexion of science and philosophy with Religion, is far more close than is commonly apprehended, and deserves to be studied with an earnestness proportioned to the value of our highest interests. "The works of the Lord are great, and are sought out by all that have pleasure in them."

They conspire with Revelation, to unfold the character of Jehovah-to illustrate especially his natural perfections—to enforce his claims on our homto evince our own comparative insignificance —and to inspire us with the resolution, that the brief span of life shall not be spent in vain. Their study contributes to the enlargement of the mind to the cultivation of the social affections, and the improvement of the moral dispositions. The Christian cannot sit down to the lawful investigation of the wonders of Almighty Power, wisdom and goodness, without rising up with his spirit refreshed, his heart enlarged toward God, and his purposes as well as means of usefulness extended. From such a feast of intellect, he will arise, to pray more fer-vently, to walk more humbly, to suffer more pa-

tiently, and to rejoice more holily.

The Bible is the sufficient and infallible guide of man to heaven. But may not the Christian's interest in the Bible be increased, and may not his acquaintance with it be promoted, by the study of those works which have been wrought by the Author of the Bible? Principles, which the Scriptures reveal, nature illustrates. Duties, which the Scriptures enjoin, nature enforces. The Bible is the Christian's text book, but the works of God are Christian's text book, but the works of God are its most perfect Commentary. It is to be lamented, therefore, that the great body of professing Christians make themselves acquainted, but to so limited an extent with the operations of that God who is not more "wonderful in council," than "excellent in working." They defraud themselves of a great amount of the purest satisfaction heaven has proamount of the purest satisfaction heaven has pro-

wided them on earth, and contract the sphere of usefulness, which they are bound rather to en-large, and to occupy to the best advantage. The work whose title stands at the head of this article is well adapted to the end for which it was designed—to illustrate the truths of the Bible by means of facts drawn from the natural world—and the clothe these facts in a garb that should render them interesting to all classes of society. The book is divided into five chapters, each of which are thrown into numerous subdivisions. The first, illustrates the natural attributes of the Deity; the second, gives a cursory view of some of the sciences which are related to religion and Christian Theology; the third, treats of the relation which the in-ventions of art bear to the objects of religion; the fourth illustrates scriptural facts from the system of nature; and the fifth, presents a view of the beneficial effects that would result from connecting science with Religion. The whole comprises a mass of information-in a regular form, and a familiar style-which we believe can be found no where else within the same compass. It is difficult to conceive, that any man can begin the reading of it, and leave it without reluctance, before he has finished it.

If disposed to criticise a work of so much value expressions, and in here and there a sentiment hich the author has probably been led to adopt. by the enthusiasm of his mind on the main subject, rather than by the exercise of a cool judgment, and we should have regarded with pleasure the exhibit tion of more humble, devotional piety-especially as we could not avoid, in the perusal, a comparisor of the work in this respect, with some of its predecessors in the same field of labor.

But the wide circulation of the volume before us. we are persuaded would be highly serviceable to the interests of religion, and to the improvement of the taste of the Christian public, while it would carry with it, more than innocent gratification even intellectual and moral cultivation to many who have yet discovered no beauty in the revelations of Grace.

For the Boston Recorder.

RECOLLECTIONS OF A BELOVED SISTER."

This little book, just from the press of "Munroe Francis," in this city, we hesitate not to say, will recommend itself to every reader, of evangel-It is not exactly what its running imports—it is more—a lively portraiture of living Religion—a fair exhibition of the leading principles of the Gospel, in connexion with the spirit they form, and the effects they produce, wherever cor-

dially embraced. It is designed for children—not indeed for those of the youngest years-but for such as are capable of following a train of serious thought, expressed in real merits of a book that proposes to refine and ennoble the mind, rather than amuse the fancy, rouse the passions. It is not fiction, but fact. was not intended primarily to captivate but impress
—not to delight but instruct. Still, we have rarely been more captivated or delighted—never more irresistibly carried along on an unbroken current of affecting incidents, just reflections and tender ad monitions, to the point at which all aim when the begin the reading of a book—a point that we would gladly have found removed an hundred pages fur-ther off. Though an English production, and of course having its little peculiarities, it could hardly be better adapted than it is, to the improvement of the rising generation among us, in the knowledge of the "Only wise God our Saviour." It will be a valuable addition to every Sabbath School Library, and ought to be possessed by every young female

who is beginning to inquire, how she may form a character that will secure to her universal esteem

PRISON DISCIPLINE.

Extracts from the Third Annual Report of the Prison Discipline Society, Boston.

What other good Effects have resulted from the system of Prison Discipline Recommended and Partially Introduced?

Make now the contrast between the condition of youth and children in the old Penitentiaries, and their condition in the Houses of Refuge in New York and Boston. Their condition in the old Penpart only of what is known concerning the injury which they have suffered is known, and a part only of what is known concerning the injury which they have suffered, can with propriety be published.—Some circumstances, however, of their situation before and after confinement, may be mentioned sufficient to form one part of the contrast, They may have had no parents, and no guardian or family friend, to provide for them and send them to school; or they may have had an intemperate father; school; or they may have had an intemperate father; or, as is sometimes the case, an intemperate father & mother, and have been the object of their cruelty. They may have been persuaded or bribed in these circumstances of want and suffering, to steal; or they may have been driven to a course of vice by hunger and nakedness. They may never have been taught the moral law, and never had an example before them to warm of good conduct. ple before them to prove the value of good conduct.

The first thing they saw, when they opened their eyes upon the world, was some form of vice; the first thing they heard, the voice of anger and contention. There was no Bible in the house, no place of prayer, no regular time in which to receive their daily bread. If they were sent out to beg, they received on their return less than enough to satisfy their hunger, or when they came home found their parents drunk, or the father drunk and the mother a victim of his brutal force, and themselves exposed as soon as they entered the house to the same treatment. Under these and similar circumstances, which are not of frequent recurrence in the country, but very frequent in our large cities, these children and youth have been trained, till they were arrested and committed to prison.

These remarks are applicable to juvenile delin-quents before conviction. What was their condi-tion in the old Penitentiaries? In the language of the same valuable Report, by Col. Haines,

"Whoever has entered these abodes, has seen youth of various ages, from fourteen to twenty years old, wearing away a portion of the brightest and most precious period of their existence among felons of the most abandoned description, without the means of improving. It is impossible that they should not come forth prepared for evil deeds. The worst examples are constantly before their eyes. Morality is ridiculed; honesty is despised, and vice is set off with every attraction that hardened guilt can suggest." Again; "Our Penitentiaries are so many schools of vice, they are so many seminaries to impart lessons and maxims, calculated to banish legal restraints, moral consideration, pride of character, and self regard. They have their watch-words, their technical terms, their peculiar language, and their causes and objects of emulation. Let us ask any sagacious observer of human nature, acquainted with the internal police of our Penitentiaries, to suggest a school, where the commitment of the most pernicious crimes could be taught with the most effect, could be select a place more fertile in the most pernicious results, than the indiscriminate society of knaves and villains of all ages and degrees of guilt?" "They are nurseries ages and degrees of guilt?" "They are nurseries of crime, where the convict is furnished with the expedients and shifts of guilt, and with his invention sharpened, he is let loose upon society, in a tenfold degree a more daring, desperate, & effective villain."

Such were the places in Boston, New York, and Philadelphia, in which, from three to five hundred youth were a few years since, annually in a course of instruction for a life of infamy. But the scene is reversed. In proof of this we give a true description of the House of Reformation at South Boston, from the Boston Daily Advertiser, which we understand was written by the Chief Justice of Massachusetts.

[This description having been already published in the Recorder, is here omitted.]

Of the House of Reform, the Hon. EDWARD

Livingston remarks:
"To argue the utility, or to descant on the humanity of this establishment, after demonstrating its justice, would be a useless task. Every mind that has investigated the causes and progress of crime, must acknowledge the one; every benevo-lent heart must feel the other. And even economy, cold calculating economy, after stating the amount in dollars and cents, must confess that this is a money saving institution.

"If it is wise to prevent a hundred atrocious

crimes, by removing the opprobium of a venial fault and substituting instruction for punishment; if it is the highest species of humanity to relieve from the miseries of vice and the degradation of crime, to extend the operation of charity to the mind, and snatch with its angel arm innocence from seduction; if it be a saving to society to support an infant for a few years at school, and there by avoiding the charge of the depredations of a fe-lon, for the rest of his life, and the expense of his future conviction and confinement; then is the school of Reform a wise, a humane, and an econo mical institution.

In the city of New York there is an establishment of this kind, which can never be visited but with unmixed emotion of intellectual pleasure. It now contains one hundred and twenty five boys and twenty nine girls, for the most part healthy cheerful, intelligent, industrious, orderly, and obe dient; animated with certain prospect of becoming useful members of society, who, but for this establishment would still have been suffering unde tabissiment would still have been suitering under the accumulated evils attendant on poverty, ignor-ance, and the lowest depravity, with no other futurity before them than the Penitentiary or the gallows."

The whole number received into the institution

in New York, from Jan. 1, 1825, to Jan. 1, 1828 was 377; of whom 107 were girls. Of the whole number received, 123 boys and 38 girls remained in the Refuge, Jan. 1, 1828; 118 boys and 50 girls have been apprenticed; from whom, with very few exceptions, the most gratifying returns have been received; only one has died, and his death was the result of vicious imprudence in swallowing a portion of the tincture of cantharides. Concerning the character of these boys, before they were sent to the Re fuge, an inference may be drawn from the fact, that out of the whole number, 377 committed, 225 had been in Bridewell from 1 to 7 times, and 48 had

been in the Penitentiary from one to three times.

The reports of this institution are three valuable documents of 50 or 60 pages each, and may be procured with great advantage by any society or state, which has in contemplation a similar establishment.

EDITORIAL.

FOR THE MONTHLY CONCERT.

THE MITE COLLECTIONS.

We must hope that the prayers of the thousands of Isra-el, which come up before the throne on this monthly solemnity, are not an abomination to the Lord. Such, however, they would inevitably be, if we poured out our supplications for the conversion of men, but made no efforts to send them that gospel which alone can make them wise unto salva-I do not say it is indispensable that we bring our contributions to the place of meeting and make our collect tion here; though it is a convenient and pleasant method, and in this manner our prayers and alms come up together before God. But if we do not habitually consecrate service unto the Lord, our many prayers are but a mockery

in his sight. The various collections made at the Concert and at other times for benevolent objects, may be ranged in two great classes; one embraces the large suns, the other the smaller. The one comprises the sums given for the endowment of Seminarios, professorships and scholarships; the subscriptions by hundreds or thousands to missionary funds; and the liberal contributions of five or ten dollar bills, on the more ordinary occasions. The other class include the Cent Societies, the Mite and Fragment Societies, th dollar-a-year subscriptions, and the silent donations of small silver or cents as the box circulates in the assembly. Our principal benevolent Societies, while they invite and gratefully receive contributions of the first class, place no small share of their dependence on those of the second. They invite the rich to pour of their abundance into the treasury of the Lord; and yet would not debar those who have less of this world's goods from the same privilege. The Ame ican Board, for instance, have adopted a system of organizing Societies in every parish, with collectors in every neighborhood, to carry solicitation to every door, and thus to awaken anxiety for a perishing world in every breast. This is a wise plan, in many respects; and particularly as it affords opportunity to all classes to contribute, and collect the Mite Contributions from ten thousand hands, which like ten thousand little rills unite in flowing rivers, and pour their flood of benevolence into the ocean.

When we speak of Mite Contributions, and when bring such gifts to the Lord's altar, it becomes us to in quire whether they are acceptable with God ! No doubt they are accepted in some circumstances, but in others are

God approves the deed and accepts the oblation, when the small donation is equal to our ability. It must hold true in this case, "that if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." "With all thy might," is the measure of God's requirements; he hath "done what he could," is the rule of his approbation. Now if we do what is in the power of our hand to do for sending the gospel to the perishing world, it is approved in heaven, though the gift be small. I do not mean, what we can do after we have indulged the lust of the flesh, the lust of the eve, and the pride of life; or after we have made provision rest of our lives and hoarded up enough for our children. I speak of that beneficence, which spares from its scanty store, as soon as the store is received; of that devoted spirit which honors the Lord with its substance and the first fruits of all its increase. Such was the devotedness of the poor widow, when she cast in all her living, and when her two mites were of higher value in the sight of God than the abundance of many rich contributors.

Small gifts are accepted, when they are equal to the wants of the object. It is not required of me to make a beggar affluent; to load the treasury of a college with wealth which it cannot use; or to pour gold and silver into the funds of a benevolent Society, to be cankered and rusted against the judgment day. If I have the ability, I must be ready to every good work, as occasions offer; and give every benevolent enterprize its due proportion of my aid, according to my best discretion. But it is no part of my duty to be hountiful and profuse, beyond what the exigences of any givon case require. And though it will demand more than the wealth and strength of the church as it now is, to fill the world with light, yet the church could easily make the amount of money greatly disproportionate to the number of men, and to the occasions and facilities for employing it with advantage. There may not be great danger of excess, especially when there is such a variety of channels through which beneficence may operate, many of which are as yet far from overflowing. Still the remark may be important, that a little is enough, if it meet the wants presented at

Small donations are accepted, if they are our proportion of a united effort. A county is to be supplied with Bibles, requiring a thousand dollars. One man, or ten men, might give the full sum. But if a thousand, or even ten thousand are ready to aid in the work according to their ability, there is no reason why they should be debarred or excused. So of many other cases. The object to be effected, the amount of contribution or effort required, and the number who will probably be engaged in it; these things are to be considered, and our duty determined accordingly. If this calculation assigns a small portion to me, I may render that portion and be accepted; provided I do not put over a part of my duty to others, or too confidently expect from them the discharge of their own. And O how easily might every accomplished, if all the professed people God had a mind to work, and would supply their proportion of a common service. How soon might the world be evangelized, if Zion in all its branches would come up to the

Small donations are not acceptable, if they are meted out by a covetous spirit. When the miseries of a ruined world are before us, and shall we say that aught of the things we possess is our own? If God has given us ability to do much, and the cause and occasion require great effort, and our utmost liberality will hinder no others, then is the time to be grateful for a hope of heaven, and to acknowledge the riches of redeeming love. Then, to take counsel of a selfish heart, and limit our donations by the dictates of covetousness, is to renew the sin of Ananias and Sapphira, and lie unto the Holy Ghost. O let us hear the denunciations of Jehovah against such dissemblers: "Cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing."

Now let us advert to some reasons, why it is desirable to continue and extend the system of making Mite Collections In the first place, it extends the privilege of giving to the cause of the Redeemer. If the rich alone should fill the treasuries, then by far the greater part of the church would be excluded from the work. If it were a grievous duty, requir ing hardship and suffering without remuneration, they might forgive them the wrong. But it is more blessed to give than to receive. It is an inestimable privilege to bear a humble part in the salvation of men; and the multitude of believers must not be shut out from the blessedness of being workers together with God, in filling the earth with his gle ry and saving souls from death. If we would bless the world by giving the gospel, it is no less desirable to bless the rch by making it the happy almoner of God's grace to

guilty men. This system interests a larger number in the success of missions, or other benevolent efforts. Those who contribute for any particular missions will be desirous of knowing its progress. They will watch its operations, pray for its succe vinpathize with the laborers it employs, and rejoice with the by of harvest when it prevails. Every item of intelligence from it thrills through their souls, and cheers them on their way; and the news from that spot which shall be told in beaven, will be sweeter to them than the music of the spheres. Happy is that mission that is founded and supported by the children's pence and the widows mites. Instead of a few, hundreds of hearts are interested in its prosperity. Can they forget it? Then will they forget their own Jerusalem, and their own immortal hopes. And while they remember

it, they will talk of it with their friends, and sell of it to the generations following. If one man, or one church, or the churches of one state, should at once cagage to support all the missions that this country can send forth for a century to come, it would be a great calamity. That would be a dark day to missions, and to the whole body of the American Churches.

These contributions are more likely to be made in a gen e spirit of benevolence, and secure the blessing of God. I acknowledge that princely donations may be made in the very spirit of Christ; I do not doubt liberal donations often are made, with a good degree of humility and genuine benevolence, and sometimes with a spirit of self-denial. But in general those Christians, whose "deep poverty abounds unto the riches of their liberality," are more favorably situated fo keeping a right spirit than the larger contributors. They have the advantage on the ground of privations or sacrifices. Those who give largely of their abandance, generally have a nce left. They can still supply every want at home, gratify every wish, and still add to their possessions and enjoy ments, while they scarcely perceive the loss of what they have given. Whereas the smaller donations come from the poor or those whose possessions come by the sweat of the brow.

They have cost toil and labor; they are sometimes retrenched from the expense of common comforts and conveniences; they are often saved from what many would call lawful in-dulgencies. In some instances the eye of God regards them as the fruit of actual self-denial and painful sacrifice. Such spirit puts a peculiar consecration upon the offerings in makes; and entails a blessing on the influence it exerts, which will be manifest in other lands, and tell on distant ages. It is "an odour of sweet smell, a sacrifice accepta ble, well pleasing to God, which he will not suffer to be los -The minor contributors are apt to have the advantage in regard to humility. If we can do any thing, for Christ and his church, how ready are our perverse hearts to glory in it. If we can do some great thing, is not our danger of glorying the greater? And though a cent may be thrown i with the temper of Lucifer, vet those whose ability is small and whose gifts are despicable in their own eyes, have less inptation to be proud than others. Besides, large dona ions are more likely to be known; more commonly excite attention & applause. But the small & more common donation may flow into the treasury, unnoticed except in heaven. Hence it is, that the Mite contributors can more effectually obey the injunction, Let not your left hand know what your right hand doeth. They are in less danger of ostentation and humanly speaking, a larger number of them will give from pure love to Christ and his cause. The blessing of God will be more abundant upon the donations, which are pre-sented so much in the spirit of a bleeding Saviour. The deeds of others may be more blazoned on earth; these will e told in heaven.

But at present, beloved brethren, there is a loud call from the four corners of the world for the everlasting gospel, and all that can do will be needed. Who then is willing to consecrate his service unto the Lord this evening? Who has laid by him in store for this blessed occasion as God has prospered him? That is the rule, both for the rich and the poor. As the Lord has prospered you; as the Lord has given to you; so render back to him. Whether you have ive talents, or two, or one, they are all the Lord's; and while you lay your offering at his feet, to the very extent of your ability, I say not how you owe him your own selves also besides. Now, therefore, ye blood bought children of the kingdom, your Redeemer will receive your oblations.

REVIVALS.

For the Boston Recorder BRAINTREE AND WEYMOUTH.

Believing it a duty, owed to God and the church, would present to the public the following narra-ive of a late revival of religion in the Union Soci-

ety of Braintree and Weymouth.
Indications of special divine influence on the minds of the people, began to be visible in the latter part of the last year. Occasional meetings were attended by an unusual number, and were marked with serious attention. The appearance of many, on these occasions, evinced, that it was not idle curiosity, which led them to the place of worship; but a conviction, that it was time to attend to their eter-nal interests. On the Sabbath, while divine truth was dispensed, it appeared as if the avenues to the consciences and the hearts of the hearers were open and attending to the things of that eternal world, from which they were separated but by a temporary veil. At the weekly prayer-meeting of the church, these circumstances were mentioned as evidences of the presence of the Holy Spirit; and it appeared, that several of the members had already derived encouragement from them, and were, with mingled expectation and prayer, waiting for a still more special visitation.

inquiry-meeting had, for some months, been attended by a few individuals from different parts of the society, some of whom had expressed a hope. But inquirers now attended, who were men in the meridian of life, weighed down under a conviction that they had not believed in the Son of God, and that the wrath of God was abiding on them. The scene was unutterably impressive. It was evident, that most of them felt the import of the inquiry, it what shall it was the same of the scene. "what shall it profit a man if he shall gain the whole world, & lose his own soul?" Their attention being directed to the elementary truths of the gospel, their conviction of sin became more clear & definite; they indispensable condition of salvation, to be reconciled to God, repent, and forsake all for Christ; and, as the same time, they appeared to be conscious, that to this condition, they were, with all the heart, opposed. But, in this state, very few long remained, before they expressed exercises, which plainly indi-cated, that the Holy Spirit had wrought upon their hearts with renovating power; though these exer-cises were usually attended, at first, with only a trembling hope.

Other inquirers, consisting of different classes the meeting, and as the number increase ed, it became necessary that a division should be made. Accordingly, those who had begun to express hope, were requested to meet on a different evening; and at these meetings, which like the oth ers were weekly, lectures were delivered on the dis guishing characteristics of Christian experience, ad the doctrines and duties of Christianity.

Since this work begun, fifty-seven persons have een added to the church—of males and females about an equal number, and of different ages, from three score years and ten, to fourteen.

Some of the subjects, previously to the revival. Some of the subjects, previously to the revival, were expecting to arrive at heaven, chiefly by virtue of their own righteousness. They had been rearing a superstructure, which, they imagined already reached well nigh up to the celestial portal. But Sinai's thunders shook their foundation, and leveled their edifice. It became joyful tidings to them, "Behold I lay in Zion for a foundation a stone, a tried stone; a precious corner stone, a sure founda tion: he that believeth, shall not make haste.' Others who had been no less correct in their exter-nal conduct, and had from their childhood been taught the doctrines of grace, found that there is an essential difference between assenting to the truth with the understanding, and embracing it with the heart. Others, still, had cared for none of these things, and possessed various shades of external character, but were led by the Holy Spirit to embrace, with one heart and one mind, the sacred truth, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world

to save sinners."

Such has been the character of this visitation of the Holy Spirit, that all, who have witnessed it, have appeared to be convinced, that it was no other than the mighty power of God. A number who have expressed hope, have not yet made a public profession; and unusual seriousness exists

The following articles of faith, which were adopted by this church at the time of their organization and to which, those who are received into their fellowship, publicly assent, will show what doctrines have been preached and most signally blessed, in this revival

have been preached and most signally blessed, in this revival:

We believe in one living and true God, the Father, the Word, and the Holy Ghost, who is a Spirit infinite, eternal, and unchangeable in his being, power, knowledge, presence, wisdom, boliness, justice, goodness, and truth; that it is the duty of all intelligent creatures to worship him in spirit and truth; that he created all things; that he preserves and governs all his creatures, and overrules all their actions for his own glory; and that, in whatsoever comes to pass, he is accomplishing his eternal purposes, according to the counsel of his will, in such a way, that man is a free agent, and accountable for all his actions.

We believe that God created man upright; and that our first parents freely sinned and fell; and that all mankind in a state of nature, and before regeneration by the Spirit of God, are dead in trespasses and sins, and without any holiness and true love to God, and are exposed to all the miseries of this life, and the punishments of the world to come.

We believe that God in his mercy has not left all mankind to perish forever; but out of his mere good pleasure, has, from all eternity, elected some to everlasting life; and that he has covenanted to deliver them from sin and misery, and to bring them into a state of salvation by a Redeemer.

We believe that the only Redeemer of God's elect, is the Lord Jesus Christ, who is represented in sacred Scripture as God, as the Son of God, and as the Son of man; that he suffered and died upon the cross; that he arose from the dead, and ascended into heaven, where he ever liveth to make intercesion for us; that he alone has made an attagence it exists.

ed and died upon the cross; that he arose from the dead, and accended into heaven, where he ever liveth to make interces-sion for us; that he alone has made an atonement for sin; and that, without a special interest in this atonement, there is no salvation.

no salvation. We believe, that without a change of heart, w we believe, that without a change of heart, wrought in the anregenerate by the special agency of the Holy Spirit, who is eternal, no one can be an heir of eternal life; and that the soul that is once made partaker of renewing and saving grace, will never be permitted so to fall away, as final-by to perial.

to periali.

We believe that adoption, repentance, justification, sand of any merit in him who receives them, but all flow from the

ree and sovereign gift and grace of God.

We believe that there will be a general resurrection of he righteous and the wicked; and a general judgment, from which the wicked shall go away into everlasting punishment, which the wicked snau go away more retraining panisances, but the righteous into life eternal.

We believe that the Lord's supper, and baptism, are sacraments of the New Testament; and that baptism is to be administered to unbaptized adults, who profess their faith in Christ, and to infant children of any, who are members

in Christ, and to infant children of any, who are members of the church.

We believe that the Scriptures of the Old and New Tes-ament are given by inspiration of God, and are the suffi-cient and only rule of faith and practice.

This, in presence of Almighty God, we solemnly profess

As a revival of religion not only results in the everlasting good of those who become subjects of it, but tends to improve, in various respects, the condition of society generally, many happy effects, of the latter kind, might also be mentioned in this case: one especially claims a place in this narrative. Soon after the revival begun, it was found, that the places where we usually held conference, and other casional meetings, were too strait for us. It was seen that a vestry, which we had long considered a desideratum, was almost indispensable. And by re-quest of this church, their obligations are hereby cknowledged to Mr. Jonathan Newcomb, a member of the church, for his generous donation, and conveyance by deed, of a vestry to the church, at an expense of more than 400 dollars; a part of the ground occupied by said building having been pre-sented by another individual, his kindness is also acknowledged. In this are now held our conferences, and prayer-meetings, bible lectures, and sabbath

But all is of the Lord. And while we have so much occasion for gratitude, O that we might enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his JONAS PERKINS.

Braintree, Nov. 19, 1828.

Wallingford, Conn.—The Rev. I. Kimball writes to the editor of the Christian Watchman, under date of Nov. 10th, as follows. We have enjoyed some interesting seasons in this part of the country during the year past. Some of our churches have experienced rich showers of mercy. The one in this town, which I have the privilege to serve, has been peculiarly blest. Still many parts of Zion languish, and many churches among us of Zion languish, and many churches among us are destitute of the stated ministration of the word

BOSTON RECORDER.

FRIDAY, NOVEMBER 28, 1828

TRAVELLING AGENTS.

We have received a communication, intended as a caution to the Agents of Benevolent Societies, and commending them to the increased watchfulness of their employers. Th writer intimates, that they sometimes disregard the rights of Pastors and the peace and order of Churches, "Luther' will excuse our omission of his specific interrogatories, as they might lead to useless surmises and undeserved reproaches of individuals. We trust this brief hint will an ower all the purposes which he had in view; especially are told that we are well acquainted with the writer, and have full confidence both in his statements and the friendliness of his views towards the benevolent enterprizes which are going on.

SYNOD OF VIRGINIA.

Abridged from the annual Narrative of the state of relion, prepared at the meeting, Oct. 23, 1828, and published n the Visitor and Telegraph. Desolations .- There are hundreds of thousands within

the bounds of our Synod, who seldom enjoy the privilege of hearing the gospel preached. Multitudes who have no Bible very many who cannot read, and amongst whom there are no Sabbath schools. And of Presbyterian ministers, th are not many more than one, for every two counties in the State-and in many of those counties, with a population of from twelve to twenty thousand souls, a minister of our church was hardly ever seen. In the midst of these desolations, stretching around us on every hand, with all our in piries, we can hear of only about thirty young men, who ill probably after some years spent in preparation, come into the ministry of the gospel in our church. Truly the sarvest is great but the laborers are few.

Subjects of Lamentation .- The Synod lament the prev aleuce of an endless variety of errors, and of many vicious ndulgences. Among the latter are mentioned drunkenness, profane swearing, Sabbath-breaking, and gaining in all its forms. In the churches also, there is much spiritual sloth and inactivity, and prevalence of worldly cares.

Encouragements .- Among favorable indications, the synod recon the benevolent institutions which are formed in their bounds; the effusions of the Holy Spirit, in some congregations, particularly in the counties of Prince Edward berland and Buckingham; and the extending influence of the Union Theological Seminary. Among the means of grace the Synod distinguish those which are adapted to the ung, saying; "Of all those extra efforts to extend the knowledge of God and the influence of enlightened piety, we feel constrained to give a prominent place to Sab. Schools. Impressed as we are, not with the importance and value merely, but with the indispensable necessity of Sabbath Schools the present state of our country-we rejoice to know and to tell the churches under our care; that these institutions are multiplying and growing in favor both with God and manand doing much good to teachers and popils and parentsand that those schools are most useful, which have been furnished with libraries."-The work of grace of which they spake is considered as genuine, and has brought more than 200 souls into the churches. The reformation is still progressing, and the number of converts multiplying.—In reference to the increase of ministers, the Synod hold the followtions stands the Union Theological Seminary—the child of many prayers, now beginning to be an object of intense in-

erest to many of our churches. We joy in the privilege of assuring our brethren that, from that institution has gone out an influence, through the labors and prayers of its profesors and students, that has contributed not a little in carrying on this work of grace. To the brightening prospects of that Seminary many of our brethren look with pleasing hope and fervent prayer that it may yet greatly bless our

S, CAROLINA EDUCATION SOCIETY.

This Society, composed of Presbyterians and Congrega-ionalists, held its first anniversary in Charleston, Nov. 4th. From the Report of the Directors, published in the Charleson Observer, we make a few abstracts.

Doings of the year. The collections have an \$319, 98; the expenditures \$273, 00. The Board have as yet promised aid to but four young men, and have netu-ally assisted but two. One has not yet commenced study; another is not to be ultimately chargeable to the Society's funds. One is a member of a church in Charleston, and has entered Middlebury College, Vermont. Another belongs to a church in Charleston, and is studying at Columbia.

Wants of the People. "It is not to be concealed that

he number of Ministers of all denominations in our own State, bears but a small proportion to the actual wants of the community. In many places, an opportunity of hearing the Gospel is seldom enjoyed; and yet there is a manifest and increasing anxiety on the part of the people, for "the word to be spoken unto them." But who will go and break unto them the bread of life? We look for helpers, but behold there are none. We do indeed see young men of hopeful pie-ty and promising talents, who would gladly engage in this elf-denying and laborious enterprize, but they are not qualified for the work; nor have they the means of so preparing emselves, that the Ministry may not be blamed.

Origin of the Society. Of the preachers, who have en called into the State by Missionary Societies, very few have settled there. Some have left in a few months, to the great distress of their fellow-laborers, and often to the real njury of the cause. Some have gone where the prospects of usefulness were more inviting, or where the habits and manners of the people were more congenial with their own. But ven such help as this cannot now be obtained. The rapid emigration to the Western States has rendered them the field of promise; and so great, so loud, and so imperative is the call from that quarter, that it is in vain for us to look for aid from the sources on which we have formerly relied. A numer of native ministers also, in the vigor of life, have gone to the Indians, and some to the States west of Carol and the churches in Georgia, Alabama and Mississippi have ncreased, while those at home remain stationary. At the same time it was known, that there were young men of piety and talents, but in indigent circumstances, who would gladly spend their lives in the service of Christ. These youth too were either native or adopted citizens of the State. Of course, they would not have to undergo that acclimation which has proved fatal to many a stranger. They would be familiar with the habits of the people, their istoms, manners and policy. They would have fewer prejudices to combat. The jealousy of sectional feeling ould not be awakened against them. And with much more omfort and pleasure to themselves, and with much greater prospects of usefulness, would they be apt to devote their time and their talents to the ministry of the Lord Jesus, than if they should be strangers.

Measure Proposed. The Board suggested, and the

Society voted, to recommend to the churches with which the members are connected, to form associations auxiliary the South Carolina Education Society; each of these asociations to have the privilege of electing the individual or ndividuals to be educated in conformity with the rules of

DAVIDSON COUNTY, TENN.

We have received the 4th annual Report of the Davidson County Bible Society, as published in the Nashville Whig. During the past year, they remitted \$200 to the America Bible Society, and received back the full value in Bibles and Testaments. They disposed of 277 Bibles and 359 Testaments, by sale and gratuitous distribution. Of these copies, 220 were distributed in Nashville alone; an amount together unexpected. That town, however, is now nearly supplied. The directors believe there are yet hundreds of families in the county destitute. They have appointed local agents to search out the wants of the destitute and supply them, and hope to announce ere long, that the county is supplied. The treasury is low, but a handsome accession of subscribers has lately been received.

CONFERENCE OF CHURCHES.

CONFERENCE OF CHURCHES,

The Worcester North Conference of Churches held its semi-annual meeting at Rev. Mr. Perkins' Church in Ashburnham on Wednesday the 12th inst.

Notwithstanding the day was stormy and the roads bad, the churches were all represented except the one in Athol. The eleven churches present by delegation reported, that they embrace, as nearly as could be ascertained, 1679 members; viz. church in Ashburnham, 130; in Ashby, 150; Evangelical congregational church in Barre, 52; Fitchburg 200; Gardner, 143; Hubbardston, 100; Phillipston, 160; Princeton, 140; Westminster, 275; Winchendon, 180. No special revivals have prevailed since the last meeting in Princeton, 140; Westminster, 270; Winchendon, 180. No special revivals have prevailed since the last meeting in June. Some of the churches have received a small addition to their numbers, while a dark cloud lowers over others, and signs of decay call upon them to repent and do their first works, lest the candlestick be removed out of its place. God has not, indeed, left himself without witness to his power in the constraint of the conversion. the conversion of sinuers. Several have yielded to sovereign grace in places, which were visited with refreshing the last year. The gentle dew of the Spirit has descended upon the year. The gentle dew of the Spirit has descended upon the recently organized church in Barre, and it was expected, 13 would be added to its communion the next Sabbath. A handsome and commodious house of worship is nearly completed, meetings are well attended, and the society feels, that there is reason to thank God and take courage.

The report stated, that Sabbath Schools had been more

interesting during the past season than usual, and that they were to be continued in most of the Societies during the

The subject of intemperance has received considerable at-

tention, and many have resolved utterly to relinquish the use of ardent spirits, except as a medicine. The meeting was addressed by Rev. Messrs. Mann and The meeting was addressed by Rev. Messrs. Mann and Chickering, and the communion services performed by Rev. Messrs. Perkins of Royalston, Lincoln of Gardner, and Camp of Ashby. The lively interest manifested in the conference, the fervent desires expressed, that God would appear in his glory and build up Zion, the sacrifices which the friends of the Redeemer have been willing to make in his service, and the favorable appearances already commencing in some societies, encourage the hope, that a brighter day will soon dawn on this part of the vineyard. Awake, O nearth wind: and come, thou south: blow unon this fearden. north wind; and come, thou south; blow upon this 'garden Even so, come, Lord Jesus, come quickly. Com.

PRESBYTERIANS.

PRESBYTERIANS.

The disposition manifested by the infidel papers, of late, to attribute the religious movements of the day, almost exclusively to Presbyterians, is certainly awarding to them a larger share of praise than they are justly entitled to. It is true, that, as a body, they are awaking, in some measure, to the high responsibilities resting upon every professed Christian. But may this not be said also of other denominations? Are none but Presbyterians deserving of infidel praise for their efforts in the Sabbath school, Bible and missionary cause? Are none but Presbyterians in favor of a more strict observance of the Sabbath! We would assure our Methodist and Baptist brethren that it is not our fault if as honorable mention is not made of their exertions by those publications, as of Presbyterians. It is not our intention to monopolize all the honor, which is so lavishly bestowed upon us,—& we are conscious that we do not merit it, for in all our endeavors to promote religion, and advance the cause of morality, we are well aware that we fall far short of doing our duty. While we profess to be merely stewards of the good things which God has given us, and to be bound to devote all our property to his service, we too often act as if we never expected to give account, and give to promote the various objects of Christian benevolence, with a stinted hand—cast our bread upon the waters perhaps, but without faith to assure us that the promise shall be fulfilled, that we shall receive it after many days.

In these things there is doubtless much more done than formerly, yet far less than must and will be done before the millennial day shall dawn upon the world. But those who have not critically examined what has been accomplished, and compared it with the divine requirements, might suppose, from reading infidel publications, that the Christian world, especially Presbyterians, had already done all that

God can demand of them, and had a surplus of good works haid up in store to be disposed of as occasion might require.

We should regret to have such an impression obtain general belief, as nothing can be more painful to the ingenuous mind than to receive unmerited praise—and besides, such a belief might have a tendency to paralyze the benevolea operations of the day, and check the glorious work which we consider but as just begun.

operations of the day, and cheek the glorious work which we consider but as just begun.

As all the other evangelical denominations are, equally with Presbyerians, engaged in the sabbath school cause, in extending the circulation of the scriptures, and have their missions established in various quarters of the globe, we are at a loss to conjecture why we should be thus honorably noticed,—or why Methodists and Baptists, especially, should be thought worthy of being pointed at and held up to the Christian public as less deserving the praise implied in the anathemas of these copyists of Voltaire and Paine, remains to be explained. We do not, as we have said before, hay any claim to this honorable distinction, but are perfectly willing to share it with all others, of whatever name, who maintain the essential truths of the gospel, and who view with us, the approbation of the infidel as a severe reproof to the professed followers of Jesus, and his fasehood and scurrillity as affording some evidence that their conduct is in a measure in accordance with the self-denying doctrines of his Lord and Master.—Roch. Obs. in accordance with the set and Master.—Roch. Obs.

PRESBYTERY OF ALABAMA.

PRESBYTERY OF ALABAMA.

The congregation assembled during the session of this Presbytery was the largest ever convened in this section of the country, amounting, it is probable, to from 3 to 4000 persons. An unusual degree of attention was manifested to the soleum services of the meeting by the audience in general. Christians were refreshed; many mourners were comforted; and some who had been thoughtiess and unconcerned were awakened and brought in bitterness of soul to confess their sins. Fourteen members were added to the communion on a public confession of their faith in the Redeemer; three were baptized; the whole number of communicants about three hundred. Christians and minister, attended from Mobile, Claiborne, Cahawba, Selma, Montgomery, Autauga, Tuskalosa, Monroe, Miss. and from the Choctaw and Chickasaw Nations. Much brotherly loves and Christian harmony prevailed throughout the interesting season, which continued five days. It is hoped and believed by the friends of Zion here that the Lord has begun a good work anongs; us. Six years ago the Presbytery of South Alabama consisted of five members, two of whom are dead and one removed, who now belongs to the Presbytery of North Alabama. It now consists of eighteen members, three licentiates, and three candidates. The Lord is doing great things for his Church in this newly settled country, whereof we are glad.—Alab. Herald.

BIBLE AND TRACT SOCIETIES.

"We shall look for them with some solicitude." So says a late number of the Unitarian Christian Regis so says a nar number of the Critarian Christian Register, in reference to reasons supposed to be forth-coming, why the Methodists have seen fit to separate from the American Bible and Tract Societies. And these reasons, forsooth, may chance to have reference to some mismanagement of the parent societies.

"For ourselves, (says the Register), we are not prepared hastily to decide on the subject or to incurte any third

"For ourselves, (says the Register), we are not prepared hastily to decide on the subject, or to impute any thing
like blame or haste to so important a step of this respectable body of Christians. They doubtless have reasons which
satisfy themselves of the propriety of the step they have taken. They are not, however, bound to disclose these reasons, unless they relate to the character of the American
Bible Society, and are of such a nature as justly to impair
the confidence of the community of contributors to this institution, in the faithfulness and impartiality with which its affairs are managed. In that case, the reasons for this measure belong to the public. Facts should be stated; errors
and abuses, if they exist, corrected; or the public confidence and abuses, if they exist, corrected; or the public con

The Register, however, "would hope," and would "claim to hope better things," &c. Now all this, and a considerable more of like character, is very fine. Doubtless it came from the very bottom of the heart of the writer. And when he farther accuses us of being "sarcastical," as we simply asked—"Is there any difference in the Bible, whether circulated by Methodists or Presbyterians"—he must have felt great sympathy for the party supposed to have been thus abused. If he wishes these good brethren fully to reciprocate the kindness of his beart, perhaps he had better present them with a new translation of the Scriptures from the Socinian press.—Conn. Obs.

HANDSOME COMPLIMENT.

It is perhaps too natural for us all, to inquire what others say and think of us, rather than what we ought to think of ourselves. Nevertheless, we will venture to quote, from an address in the London Evangelical Magazine, signed by the officers of the London Home Missionary Society, the follow-

officers of the London Home Missionary Society, the following paragraph:

"The movements of our translantic brethren seem as mighty and gigantic as the scale of their mountains and their rivers. Their religion and their benevolence partake of the character of their legislation; and unfettered by the restrictions and the prejudices that narrow the range of co-operation even in this land of liberty, they can most effectivelunite for great and general purposes. The American Home Missionary Society is but in the infancy of its existence, and yet, nearly two hundred missionaries are acting under its patronage and direction, above two hundred congregations are aided by its operations, and its income exceeds twenty thousand dollars."

N. Y. Obs.

Like most other "Handsome Compliments," as is intimnated above, this is only in part deserved.—The "mighty
and gigantic" movements of benevolence in this country, if
compared with our ability, or our obligations, or our knowledge of duty, and the motives brought to bear on our minds
by the word of God, by the pulpit, by the periodical press,
by a well arranged and energetic system of agencies, seem
rather like mole bills, than "mountains." As a body, the
churches of this country are not doing the twentieth part of
their duty towards objects of benevolence. Individuals are
doing nobly, and are bolding up a light which is seen and
will be followed in this country and in Europe; the effect
of their example must to these be a source of the purest
pleasure—but it so happens, that not these, generally, but
those who give their mitse when they could without sacrifice,
give their dollars, take these "handsome compliments" to
themselves. They hug their treasures the closer, and congraulate themselves on the liberality of the American churches. If every reader would just pause, and ask himselt how Like most other "Handsome Compliments," ches. If every reader would just pause, and ask himself how much of this national character for liberality, is owing to his

efforts, it would be well. It is "natural for us all, to inquire what others say and think of us," and in a degree it is proper. Paul evidently appeals to this principle when he tells the Corinthians, "I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked many." He tells the Corinthians that the churches of Macedonia, too, "to their contents of the property of the corinthians and the churches of Macedonia, too, "to their tells the corinthians that the churches of Macedonia, too, "to their tells the correct which is the content of the correct way will be a series when the correct way and the correct way will be a series when the correct way will be a series when the correct way will be a series when the correct way to the correct way and the correct way are the correct way and the correct way and the correct way are the correct way are the correct way and the correct way are Corinthians that the churches of Macedonia, too, "to their power, yea, and beyond their power were willing of themselves" in their contributions for the relief of their poor brethren. Were Paul on earth, and were our churches forward "of themselves." to contribute for benevolen objects, "to their power," or "beyond their power," he would undoubtedly commend them in similar strains. But looking at the abundant efforts made to call out liberality, and at the comparative seaminess of the result, we doubt and at the comparative scantiness of the result, we doubt whether he would not remind us that "He which soweth sparingly shall reap also sparingly." While, then, for encouragement, it is recorded, "what others say and think of us," we hope that in every such case, we shall be reminded of "what we ought to think of ourselves." Conn. Obs.

"EXTRA EFFORT" SUBSCRIPTION.

The Rochester Observer says, "The Rev. Warren Day as undertaken to visit the "rich and prosperous" friends has undertaken to visit the "rich and prosperous" triends of Missions in the Western District, to give them an opportunity to aid in providing the amount anticipated from the West, to enable the "American Board of Commissioners for Foreign Missions to establish new Missions and extend those already in prosperous operation." It is hoped be will find the brethren and friends "ready a year ago."

If the Observer refers to the subscription of \$100,000 a year for five years, which was commenced at New-York Oct. 1827, we beg leave to ask if there is not a mistake. We had supposed that the time for filling that subscription had expired before half the sum was obtained, and that the extra effort" had consequently failed.

The following which is translated from the French, is nanded us for publication .- Journal of Commerce.

handed us for publication.—Journal of Commerce.

To the Ladies of the Greek Committee of New York:

Ladies,—The gratitude and obligations which the
Greeks feel towards the philanthropic and virtuous nation
of America, presses particularly upon a Greek female to return an early answer to the letters with which the American
ladies have been pleased to bonor them. Uniting her thanks
with the voices of the whole people, and I trust with the live
liest greating to the world assure you, ladies, that the benefiwith the voices of the whole people, and I trust with the liveliset gratitude; she would assure you, ladies, that the beneficeuce, and consolations which you have heaped upon the unfortunate, will never be effaced from our hearts: and the
example of so glorious a hation will excite us to imitate
your virtues, and your noble liberty, to which we aspire.—
Accept again my most tender attachment, and excuse my
little skill in a language with which I am not sufficiently acquainted to express to you all I feel in my heart, or all the
praise which is your due.

I am, Ladies, with most profound respect, your very humble servant,

The Directress

of the American Hospital at Poros.

surplus of good works occasion might require.
occasion might require.
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nominations are, equally sabbath school came, in riptures, and have their rters of the globe, we are add be thus honorable and be thus honorably no-ptists, especially, should at and held up to the praise implied in the an-re and Paine, remains to lave said before, lay any but are perfectly willing yer name, who maintain er name, who maintain who view with us, the the profes re reproof to the profes-shood and scurrillity as conduct is in a measure doctrines of his Lord

ALABAMA.

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OCIETIES. ne solicitude." ian Christian Regisfrom the American

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IMENT.

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LETTERS FROM LIBERIA.

A new settlement was lately founded about 20 niles from the coast, on the river St. Paul's, called Mills and Burgess, or by contraction, Millsburg. The colonists have written, that they have in good The colonists have written, that they have in good cultivation twenty-four acres of rice, cassada, cotton, corn, and other vegetables, and that the crops promise better than any which have been raised since they have been in Africa. The settlers have explored the surrounding region to some extent, and find it a good land for cultivation, having fine brooks of water, and advantageous mill-seats, and have made application to this country for the necessary apparatus for erecting mills, also for a variety

of farming tools.

The spirit of enterprise, which is kindling up among our colored brethren in Liberia, may be inferred from the following passage of a letter from a colonist at Monrovia: "I wish you and the Hon. Board of Managers would make some inquiries, whether it would be prudent and safe for me to trust a vessel across the Atlantic with our stripes and cross, and whether we would be subject to foreign duties on tonnage; as Mr. —— and myself are about contracting for a schooner, and we wish to be very particular, and not to move until we shall hear from the Board, as the subject is important, particularly in regard to duties. The commercial

The Rev. Messrs. Sessing, Wulf, Hands, Hegele, and Kissling, Swiss Missionaries, have arrived in the Colony, and meditate the establishment of a mission in the Bassa Country.

The last number of the Repository contains experience for letters, written by slave holders.

The last number of the Repository contains extracts from five letters, written by slave holders, tendering their slaves, in all 105, to the Colonization Society, together with an offer to pay the expense of transporting a considerable portion of them to Liberia. The Board have resolved to despatch an expedition forthwith, with emigrants and supan expedition formwith, with engrants and supplies to Liberia, provided \$2000 can be raised for this object. Donations in money or provisions may be entrusted to Charles Tappan, Esq., Boston.—Rev. Isaac Orr, late of the Hartford Asylum, has been appointed General Agent and Assistant Sections of the Seciety. retary of the Society. Chr. Mirror.

AMERICAN LYCEUM.

The meeting mentioned in this paper of the 9th inst. has been again held on two different evenings. At the second, in the absence of Mr. Webster, Hon. E. Everett presided; at the last, Mr. E. having left town for Washington, Rev. Dr. Lowell was called to the chair. The report of a committee was unanimously adopted, and will soon be given to the public, fully recommending the plan of Lyceums to general adoption. The expediency of introducing the Lyceum into this city is now before a Committee. If it should be adopted here, the plan must undoubtedly undergo great modifications, and it will require time to make them.

BANGOR, ME.

Three houses of public worship have been erected the summer past in this flourishing town. A Methodist chapel, 40 by 60; a Unitarian church, 70 by 80; and a house for the Baptist society, 50 by 70. The first has been dedicated; the latter two are unfinished. Among the former buildings were an Orthodox Congregational house of worship, and the Theological Seminary. In the village are two large School houses of brick, both two stories high. The monitorial plan of instruction and government has been introduced to a considerable degree.

YOUTH'S COMPANION-Vol. II. Published Weekly, by WILLIS & RAND, at the Office of the Boston Recorder-Price \$1 a year in adv.

CONTENTS OF No. 21.

Narrative. The Funeral.—Religion. Evening Walk.
Learning. Infant Schools.—The Subbath School. Anniversary at Cranbury, N. J. A Sabbath Scholar's Legacy.
—The Nursery. Ripe Cherries.—Natural History. The
Alarm Bird. Canine Sagacity.—Editorial. The Last
Call.—Obituary. Mary Isham.—Poetry. Elijah's Interview with God. A Father's Grief.—Miscetlany. Books.
Proverbs. CONTENTS OF No. 21.

Proverbs.

CONTENTS OF NO. 22.

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The Sabbath School. The Effects of Sabbath Schools their best Recommendation.—The Nursery. Against Anger.—Religion. Rev. C. Colton's Sermon at Mount Pleasant Institution.—Editorial. Little Eben, an authentic Narrative. Why is this!—Miscellany. College Anecdote. Anecdote of Princess Charlotte.—Poetry. The Little Blind Boy and his Dog Tray.

Letter to the Editors, from a Clergyman in the vicinity of Boston.

I have thought often, of saying a word for the "Companion"—but it really carries along its own recommendation, on so powerful a current, and interests readers of all descriptions so deeply, that it would seem superfluous to attempt adding credit to it; but I can say safely that no book, nor any other publication of any kind engages as these publications. tempt adding credit to it; but I can say safely that no book, sor any other publication of any kind, engages so thoroughly the attention, and conveys so much instruction to the mind of my little son—now seven years old. You would be delighted, as I am, to see him, after finishing the last received No. on Sabbath evening, going to the Secretary, where his Mamma has furnished him a place of deposit—and taking out his file of papers, and spending the whole evening, in looking them over, to recal and fix in his mind some important fact or facts which he has partially forgotten. While my heart rejoices in each successive development of his powers, I am constrained to acknowledge my obligations to you, for giving me one of the best adapted and most successful instruments to carry forward that development. And I might add, the Recorder itself, is read with scarcely more interest by any member of my family. May your reward be great, as your labors are arduous and useful.

Yours, &c. S.

CARDS.

The subscriber gratefully acknowledges the receipt of 30 dollars from those Ladies of the First Parish in Cambridge, who attended his biblical lectures; to constitute him a lifemember of the American Tract Society at New York.

Also, the receipt at different times of the following sums from Ladies of Park Street Church and Society. Twenty Dollars to constitute him a life member of the

Twenty Dollars to constitute him a life member of the American Tract Society in Boston.

Thirty Dollars to constitute him a life member of the American Sunday School Union.

Thirty Dollars to constitute him an honorary life director of the American Bible Class Society.

Also the receipt of Ten Dollars from gentlemen of his society to constitute him a life member of the American Sunday School Union.

EDWARD BEKCHER.

The subscriber desires to tender, in this public manner, his grateful acknowledgment of the kindness of those friends

The subscriber desires to tender, in this public manner, his grateful acknowledgment of the kindness of those friends in his society who have made the following contributions, viz. To the Female Charitable Society who, some time since, constituted him a life member of the Am. Ed. Society by the payment of \$30; and who more recently constituted him a life member of the Boston Seamen's Friend Society by the payment of \$20.—And also to the ladies and gentlemen of the Foreign Missionary Associations who made him a life member of the American Board by a contribution of \$50.

Grafton, Nov. 10, 1828.

Moses Searle.

TO CORRESPONDENES.

CARDS. Our rule respecting Clergymen's cards, acknowledging tokens of regard from their people, includes only those which relate to public benevolent objects. If a pastor receives the present of a cloak, or a load of wood. or a barrel of cider, perhaps it is sufficient to render thanks to the donors personally, or at most at some public meeting

NOTICES.

The Annual Sermon before the Boston Society for the Moral and Religious Instruction of the Poor, will be delivered on Thanksgiving Evening, in Old South Church, by the Rev. Mr. BLAGDEN, of Brighton. A collection will

We learn that the Academy in Woburn is to be opened and dedicated, on Wednesday next, the third day of Decemher, at 10 o'clock, A. M.; and that an Address is to be de livered by the Rev. Dr. Fay, of Charlestown.

The friends of Missionaries at the Sandwich Islands (3) The friends of Missionaries at the Sandwich Islands are informed that any letters they may wish to send them, will be taken by the Rev. C. S. Stewart, if left with G. M. Tracy, 142 Nassau-street, New-York, or addressed to Mr. S. under cover to Hon. Samuel L. Southard, Washington City, before the 5th of December next.

RELIGIOUS SUMMARY.

Latest from Malta. We have before us a letter from Latest from Matta. We have before us a letter from Matta, dated Sept. 21, at which time the Missionaries were in good health. Messrs. Bird, Goodell and Smith, were all there, with their families. Mrs. B. had recently become the mother of a little daughter. Mr. Hallock was engaged in printing Turkish in the Armenian character, under the inspection of the brethren from Beyroot. N. Y. Obs.

A Good Substitute for a Theatre. Our readers will A Good Substitute for a Theatre. Our readers will remember the dreadful catastrophe which befel the New-Brunswick Theatre (London) a number of months since, and particularly the loss of lives occasioned by its fall. That Theatre was erected, in part, on the Sabbath. It is pleasing to learn, from a late English publication, that a Christian congregation in London, assisted by other benevolent individuals, have made arrangements for the purchase of the ground on which it stood, and intend to erect upon it a Receiving and Shipping Depot, a Ship Boy's Rendezvous, a Sailors' Daughters' Orphan House, a General School for Sea Boys, a Mariners' Girls' School, and a Sea Museum and Marine Library. The sum required for the purchase, is £1,500 [\$6,660,] which is nearly all subscribed.

Mr. Wolff.—The Jewish Expositor for October mentions the receipt of a letter from the Rev. Joseph Wolff, dated Harbor of Beyroot, May 23, 1828, in which he states his intention of remaining in Palestine, unless directly forbidden by the Pacha, notwithstanding the British Consul and the American and English missionaries had all left for Malta. Mr. Wolff, with his wife Lady Georgiana, had been spending a number of weeks at Alexandria, in Egypt, and did not experience the least interruption from the public authorities in their missionary labor among the Jews. ib.

Catholic Enuncipation.—The London Catholic Journal asserts, that the Government at a late Cabinet Council agreed to a plan for the complete emancipation of the Catholics. We shall be glad to hear that this news is confirmed.

Naval Appointment.-Rev. Charles S. Stewart, lately Naval Appointment.—Rev. Charles S. Stewart, lately a missionary to the Sandwich Islands, under the direction of the American Board, has received from the President the appointment of Chaplain in the U. S. Navy. He will be attached to the Guerriere and sent to the Pacific; and will be able to visit the Sandwich Islands, the scene of his former arduous labors. The Christian community cannot but rejoice at the prospect of security which now opens before the American missionaries on the Pacific Islands, who have suffered so many outrages from abandoned foreigners. The American naval flag will ensure their safety as it unrols in the Pacific. Mr. Stewart is a scholar, a gentleman, and an ardently pious man. The public are well acquainted with his talents as a writer, from the publication of his missionary journal about one year since.—Palladium.

Yalley of the Mississpi.—The New York Observer is "happy to announce," what the religious public have known for several weeks past, that the Committee of the Am. Tract Society have determined to occupy, without delay, the wide Valley of the Mississippi; and that the Rev. Ornan Eastman has been appointed General Agent for Tracts in the West. Mr. E. left New York on Tuesday of last week, accompanied by Mr. Charles E. Furman, late of the Theological Seminary at Auburn. Mr. F. and two others will assist Mr. Eastman, laboring in different districts.

Southern S. S. Union .-- On the 19th inst. about 100 Southern S. S. Union....On the 19th inst. about 100 delegates from the 12 Southern counties of the State of New York, net in the city of New York, and formed a Society with the above title. It embraces the counties of Sullivan, Ulster, Orange, Rockland, Dutchess, Putnam, Westchester, New-York, Richmond, Kings, Queens, and Suffolk. The population of these counties in 1825 was 414,554; of whom 100,000 or 150,000 are of a suitable age to attend Sabbath schools. There are now in New York six Unions, embracing the whole state: viz. the Central Union, which centres at Albany...-the Western Union, which centres at Utica,...-the Genesee Union,...-the St. Lawrence Union,...-the Champlain Union,...-and the Southern Union.

Vermont S. S. Union.—The Directors, at their meeting Oct. 28, appointed Rev. John S. Shipherd, General Agent of the Society. Mr. S. will devote his whole time to the interests of Sabbath Schools in the state, and will soon travel to form County Unions, and to collect funds for the establishment of a General Depository.—Vt. Chron. abr.

A Sabbath Union was formed on the 16th inst. at New Duryport, for that town and vicinity. It is under the constitution of the General Union, with some variations. Thomas M. Clark, Esq., was chosen President; Dea. Amos Pettingell, V. Pres.; S. H. Currier, Esq. Secretary.

Pettingell, V. Pres.; S. H. Currier, Esq. Secretary.

Interesting Incidents.—Several interesting cases of improvement, and of the exhibition of pious feeling are reported; and some children have given evidences, of a change of heart. One little girl who professes to be a repenting believer in Jesus Christ committed to memory, 12 chapters of John's Gospel. The report remarks the mystery is solved in this fact. She has felt herself to be a sinner—made application to her Bible, loved its blessed truths; and delighted to store her mind with them. Is not this encouraging? Of that Sabbath School teachers, would begin to believe that these children are capable of becoming Christians; and would act from this impression.—Albany County Report.

Foreign Mission Society of Philadelphia.—The agent of the above society, who has been lately engaged in soliciting donations in that city, has procured a number of subscriptions to the funds of the Board; which, including the contributions made at their meeting in October last, amount to about three thousand dollars.

The Bible in Kentucky.—The Synod of Kentucky, at their ate meeting, enjoined upon their members to form Bi-ble Societies immediately where they are not already, and to take the most vigorous measures to supply every destitute family among them within the year.

Cincinnati Theatre.-It has been stated in some of the Circinnal Theatre.—It has been stated in some of the eastern papers that this public edifice, which has been so long devoted to noisy dissipation, had, during the last summer been converted into a Baptist church. This erroneous statement no doubt had its origin in the fact that one of the Baptist Societies in this place made some attempts to purchase the Theatre, with the view of converting it into a lace of worship. - Cincinnati Pandeet

A Good Beginning.—The Rev. S. Thurston, agent for the Theological Seminary at Bangor, has received in that town subscriptions to the amount of \$4748 in aid of the funds, which he thinks will be raised to \$5000. Of this sum one lady subscribed \$500, and two gentlemen \$500 each. The other subscriptions ranged from \$5, to \$250. Most of the subscriptions are to be paid in four equal and annual installments, the first to become due July, 1829. But in view of the embarrassed state of the Seminary several centlemen generously waid their subscriptions on demand. ral gentlemen generously paid their subscriptions on deman so that nearly nine hundred dollars are realized for imme-

ate use. [Chr.Mirror,abr.]
The Rev. Addison Searle, late a chaplain in the U.S. navy, and now of Buffalo, N.Y. is about to remove to Pensacola, Florida, to take the charge of an Episcopal church there.

Mariners' Church in Boston.-A society is now or Mariners' Church in Boston.—A society is now organized in this city called the "Port Society of the City of Boston and its vicinity."—Mr. John Templeton, President; William Dyer, Secretary; and William True, Treasurer, with a competent board of managers to transact all the necessary business of the society. It is their intention to purchase the meeting house belonging to the Methodist Society in this city, which stands in Methodist Alley, and fit it up for a Bethel Church, to be occupied by seamen and their families, and to employ the Rev. Edward T. Taylor to officiate as their minister, who was formerly himself a Mariner. We understand that Mr. T. is in connexion with the Methodists, and that this effort is made by them.—The Unitarians are also attempting to establish a meeting for Seamen, and to obtain the use of the Centre Hall over the new Market House for that purpose.—The meeting which has long been held on Central Wharf is continued, and is now supplied by a regular preacher.

supplied by a regular preacher The Synod of New York, recommends to their congregations to make collections for Home Missions on Thanksgiving day; to form male and female Associations for Home Missions, and invite the appointment of an agent in their bounds for that purpose; and to observe the 4th Thursday of January as a day of fasting and prayer in reference to Intemperation.

mperance.

The Fund Accumulates.—Four persons have united, to make up another subscription of \$1000 to the \$50,000 fund for the Union Theological Seminary. A gentleman, to whose house two clergyman took shelter from the rain, very unexpectedly offered to be one of the four. Three others were found in a moment, and the sum was thus made up.

The Rev. David Collie, a valuable missionary of the London Missionary Saciety at Malacca, departed this life on the 27th of February last.

St. John's Church, Rochester, N. Y. have given \$1000 to the Milnor professorship, while engaged in building a church for themselves. They also support a beneficiary at Kenyon College.

In New York there are 47 Episcopal missionary stations,

Religious Reading .- In Amherst, Ms. including the

several literary institutions, 468 copies of religious newspa-pers and other periodical publications are taken.

The Light House.—This is the title of a new religious paper which has made its appearance at Wiscasset, (Me.) edited by Rev. P. Crandall. This we suppose is the paper which was first announced as The Apostle.

which was first announced as The Apostle.

That excellent work, Doddridge's Rise and Progress of Religion in the Soul, has been adopted as a class-book in a private school at Buenos Ayres.

The French translation of Dr. Scott's Commentary on St. Matthew's Gospel, was published in Paris in May last. Up to the 7th of August, 819 copies had been sold.

Am. Journal of Education, Nov. 1828, contains—Miscellaneous Articles: Public Education in France.

Female Education. Superstinos to Parents. Study of the

France Education. Suggestions to Parents. Study of the Classics.—Review: History of the U. States, or Republic of America.—Intelligence: Am. Institution, city of Washington. Classical and Scientific Seminary at Ballston, N. Y. Baptist Theol. Sem. Newton, Ms. Public Lectures in Paris.—Notices. Articles relating to Common Education. ORDINATIONS, &c.

ORDINATIONS, 4c.

Ordained at Ward, Mass. Oct. 22, Mr. Miner G.
Pratt, over the church and congregation of which the
Rev. Enoch Pond, now Editor of the Spirit of the Pilgrims, was formerly pastor, and from which he was the
same day dismissed. The sermon was by Mr. Pond, from
1 Samuel, 3, 17. Charge to the pastor by Mr. Nelson, of
Leicester. Right hand of fellowship by Mr. Jackson, of
Andover, West Parish. Address to the people by Mr.
Maltby, of Sutton.

Andover, West Parish. Address to the people by Mr. Maltby, of Sutton.

It is due to truth to state, and it deserves to be recorded to the praise of God, that amid the many removals of ministers attended with unhappiness to the people or the dismissed minister, this, so far as it is known, is one in which nothing of the kind has taken place. The people were greatly attached to their late pastor; nor, while they have another in whom they are happily united, are their respect and affection turned away from him. They thought they were giving up all in parting with him, but, trusting the Great Shepherd of the sheep, they find he has remembered them; and now their hopes are as bright and animating as their late fears were dark and gloomy. Com.

Installed at Bristol, R. I. Nov. 12, Rev. Isaac Lewis, over the Catholic Congregational Church and Society. In-

Installed at Bristol, R. I. Nov. 12, Rev. ISAAC LEWIS, over the Catholic Congregational Church and Society. Introductory Prayer, by the Rev. Mr. Waterman, of Providence; Sermon by the Rev. Mr. Smith, of Troy; Consecrating Prayer by the Rev. Mr. Torrey, of Newport; Charge to the Fastor elect, by the Rev. Mr. Brown of South Kingston; Right Hand of Fellowship by all the members of the Association; Address to the Church and Society by the Rev. Mr. Vernon, of Rehoboth; Concluding Prayer by the Rev. Mr. Wood, of East Greenwich.

Installed, Oct. 24th, at Rocky River, Abbeville, S. C. Installed, Oct. 24th, at Rocky River, Abbeville, S. C. the Rev. RICHARD B. CATER. Sermon by the Rev. Aaron Foster, of Wellington; Charge to the Pastor and People by the Rev. Win. H. Barr, D. D., of Abbeville Village. This old and wealthy Society has been two years destitute of a Pastor, and was rapidly falling to ruin. Mr. Cater has succeeded in awaking and uniting the people; and a revival has commenced, as the fruit of which more than 30 have

val has commenced, as the fruit of which more than 30 have already united with the Church.

Ordained as Pastor of the Central Baptist Church in Middleboro', Ms. on the 12th inst. Mr. NICHOLAS MEDBURY. Sermon by Rev. E. W. Freeman, of Lowell.

On the 17th inst. Rev. ELIPHALET P. CRAFTS was ordained over the Unitarian Church and Society in East Bridgewater. Sermon by Rev. Mr. Barrett, of this city.

Nov. 7th Mr. DAVID STEVENS, was Ordained and Iustalled Pastor of a Welch Congregation in Pittsburgh, Pa Sermon by the Rev. Thomas D. Baird.

Sermon by the Rev. Thomas D. Baird.

Nov 12th, Rev. Mr. Yeomans D. Baird.

Nov 12th, Rev. Mr. Yeomans was ordained as pastor of the Congregational Church recently formed at North Adams. Rev. Mr. Field of Stockbridge made the introductory prayer. Rev. Mr. Clark of Bennington preached the sermon, from Ps. xx, 1, 2. Rev. Dr. Shepherd, of Lenox made the consecrating prayer. Rev. Mr. Dorrance of Windsor, gave the charge to the Pastor. Rev. Mr. Gridley of Williamstown, the right-hand of fellowship. Rev. Mr. Jennings of Dalton, gave a charge to the people. Rev. Mr. Hawley of Hinsdale, made the concluding prayer.—In the afternoon the house was dedicated by the Pastor, in a sermon from Psalm lxv, 4.

November 13th, at Groton, Cong. Rev. Service of the concluding prayer.

Pastin IXV, 4.

November 13th, at Groton, Conn. Br. STANTON G.
BAECOCK was ordained pastor of the First Baptist
Church in that town. Sermon by Rev. Mr. Palmer.
Oct. 1st, Mr. Peter Rossinger was ordained Pastor

of Gravel-run congregation, Crawford County, Pa. by the Presbytery of Erie. Sermon by the Rev. Giles Doolittle. At Norristown, Pa. Nov. 9th, Mr. Francis H. L. LAIRD was ordained as a Deacon by Bp. Onderdonk. At York, U. C. Sept. 10th, the Rev. George Group, Missionary at Grimsby, was ordained a Priest by the Bishop of Quebec.

Missionary at Grimsby, was ordained a Priest by the Bishop of Quebec.

On the 19th inst. the Pleasant Street Clurch in Portamouth, N. H., erected for the new Orthodox Congregational Society, was dedicated. Introductory Prayer by the Rev. Mr. Spotford, of Brentwood; reading of the Scriptures by the Rev. Mr. Prage, Durhsin; dedicatory Prayer by the Rev. Mr. Prage, Durhsin; dedicatory Prayer by the Rev. Mr. Putnam, of the North Church, Portsmouth, from 2 Chron. 6. 41; Concluding Prayer by the Rev. Mr. Willey, of Rochester.—On the succeeding Sabbath Public Worship commenced in the House. Preaching by Rev. Mr. Smith, of New Jersey. The edifice is of brick, 61 feet by 75, with an elliptical recess for the pulpit. It contains 132 pews.

A new Espiscopal church has been consecrated at Norfolk, Va. by Bp. Moore. Sermon by the Rev. Dr. Ducachet, from the text beautifully inscribed over the altar "O Earth, Earth, Earth, Earth, text the word of the Lord."

At Natick, Nov. 20th, a Unitarian church was dedicated.

At Natick, Nov. 20th, a Unitarian church was dedicated. Sermon by Rev. Dr. Lowell, of Boston, from Hag. ii, 9.

SECULAR SUMMARY.

FOREIGN. Operations before Choumla.—A postseript in a London paper, reports that the "second" or main Russian army, before Choumla, has been "dispersed," and the general opinion is, that the Emperor will be obliged speedly to withdraw his forces from this place into winter quarters. His position is evidently distressing, his troops discouraged and dissatisfied, and the prospect most gloomy. It is said that the retreating Russians were pursued by Hessien Bey at the head of 70,000 men, who flattered hinself that he should destroy them, fall on the rear of the army besigning Varua, destroy them, fall on the rear of the army besieging Varua

relieve that town, and terminate the campaign by compel-ling the whole of the Russian army to a general attack. It is also added that the Grand Vizier, being accompa by one of the most experienced diplomatats, and by Argy-roponlo, a Greek of high talents, and formerly the Drogs-man of the Porte, afforded good reason to conjecture, that the Porte was prepared to enter into any negociations of Peace, which might be proposed.

Peace, which might be proposed.

Latest from France.—Paris papers to the 16th Oct. are received. No doubt existed of the intire evacuation of the Morea by the Egyptian army, embarked in two expeditions, under the convoy of Allied vessels of war; and the second expedition with Ibrahim Pacha on board, sailed from Navarin on the 26th Septemher. The Turks were said to be disposed to follow the example of the Egyptians, 500 of them having departed for Roumelia on the 25th Sept.

A Toulon account says, the French ship La Province lately fell in with, engaged, and sunk three Algerine ships, notwithstanding a fire kept up by a fort on the Province, which discharged 800 shot. The French lost 6 men killed, and 11 wounded, by the bursting of a 36 pounder, and not one by the fire of the enemy.

one by the fire of the enemy.

A dreadful accident occurred at Clare, Ireland, Oct. 5th, by the fall of a stone steeple of a new church. It was thrown down by lightening, in time of public worship, and brought the rool in fragments upon a portion of the congregation.—

The number of lives lost is not stated.

Singular Fact .- The Isle-of-Man Advertiser states that a youth, who had been dumb from his infancy, was recent drowned whilst bathing. As he was on the point of sinkin he spoke (for the first and last time) and called on his bro er who was a spectator of the accident, to save him.

DOMESTIC.

Presidential Election.—By the returns received it apears that the number of votes ascertained for Adams, is 3. Ascertained for Jackson, 112; probable, 61; total, 72. Doubtful, 5. The majority for Jackson, therefore, rill be not far from 2 to 1. 173. Doubtful, 5.

The people of Rhode Island have chosen four Adams electors, by a large majority. In Newport the votes were 291 for Adams, and 66 for Jackson.

291 for Adams, and 66 for Jackson.

New-York Election.—The Albany Argus publishes a statement of the votes for Governor and Lieut. Governor of New-York, in all the counties of the state except two, from official returns. In these counties Mr. Van Buren had 134,850 votes, Judge Thompson 101,700, and Solomon Southwick 32,000. The whole number of votes given was about 273,000.

about 278,000.

The 22d of November is appointed for a new trial for the election of a Member of Congress, in Castine District, Maine. Candidates, Jeremiah O'Brien, Joshua W. Hathaway, and Samuel Upton, Esqrs.

Ohio.—Mr. Trimble, the Adams candidate for Governor, a elected; the Jackson ticket for Electors has prevailed.

The Legislatures of Newhampshire, New York, New Jer-

Arrical of the Hornet.—The U. S. sloop of war Hornet, Capt. Claston, arrived at this port vesterday, last from Pensacola. The Hornet has returned from the West Indies on account of sickness among her officers and crew, it having been satisfactority learned that nothing but frost will eradicate the disease known as yellow fever, of which the following officers and men have died at sea: midshipmen, Bushrod W. Turner, and Terrell M. Crenshaw, of Alabama, and John Fisher of Delaware; seamen, Bradley Bennett, alias David Gray, of Bridgeport, Conn.; David Nicholas, of Albany; W. R. Evans, of Philadelphia; T. Stephenson of Battimore; Benj. Kowrey, of New York, and Dudley Potter of Salem.—[N. Y. Enquirer.

The U. S. Schooner Shark, now on the eye of her departure.

The U. S. Schooner Shark, now on the eve of her depar-ture from New-York, carries to the colony at Liberia, Dr. Richard Randall, of Washington City, who is to officiate as a Special Agent of the United States for re-captured Africans on the coast.

cans on the coast.

Commodore Porter was still at Vera Cruz at the last dates, in command of the Mexican squadron.

Govenor Forsyth, of Georgia, in his message at opening the session of the Legislature, disavows and condemns every idea of disunion in the United States.

Boundary Question.—The Acadian (Halifax) Recorder, of Nov. 8, gives the following extract of a letter received from a gentleman at Dorchester, N.S.—"A gentleman, just arrived here from Fredericton, states that, before he left there, it was reported, on the authority of a letter from Henry Bliss, Esq. (Provincial Agent), that the Boundary Question had been settled, in England, without reference."

Vermont.—The Legislature of Vermont has voted to

Vermont.—The Legislature of Vermont has voted to apply to the General Government for the survey of Canal routes through the vallies of Wait's and Well's Rivers, and is such other places as may be thought proper.—The Committee on the communications from Georgia against the Tariff, and from South Carolina on State Rights, reported that no legislation on them is necessary in Vermont.

no legislation on them is necessary in Vermont.

Vermont State Prison.—The Legislature has directed an inquiry into the probable expense of so altering and enlarging the prison, that it shall contain 140 cells: also, concerning the advantages of separate confinement.

University of Vermont.—The Legislature has made some important alterations in the charter of this institution. The Trustees now have power to fill their own vacancies, and are not required to report to the Legislature. Instead, and are not required to report to the Legislature. and are not required to report to the Legislature. Instead

and are not required to report to the Legislature. Instead of this, the Governor and Council annually appoint three Commissioners, to perform the usual duty of Visiters.

New-Hampshire.—The Legislature of this state met by adjournment, Nov. 19th. Gov. Bell recommends that the interest arising from the Literary fund of the state, consisting of the sum which has already accrued, and shall hereafter accrue from the tax on banks, shall be permanently appropriated, to be distributed annually among the towns, and applied in addition to the sums raised by existing laws for the support of schools, and also, that an appropriation be made, for the purchase of a tract of land in a central part of the state, for an experimental farm & agricultural school, to be placed under the care and management of an intelligent and practical farmer, aided by a person capable of instructing youth in all those branches of science, which are more immediately connected with agricultural pursuits. ediately connected with agricultural pursuits

ing youth in air toose oranches of science, which are more immediately connected with agricultural pursuits.

Advantage of Canals.—A quantity of cherry plank and joist was landed in this town on the 17th inst. from the Canal Boat Providence, which grew in Michigan or Ohio, at the head of lake Erie; from whence it was shipped down to Buffalo, thence by the Erie Canal to Albany, from that place to Providence by sloop of navigation, and from Providence to this place by the Blackstone Canal, a distance, in the whole, of at least nine hundred miles, four hundred miles of which is an artificial navigation.

Worcester Spy.

American Tin.—Professor Hitchcock, of Amherst, has obtained, from a hitherto unknown kind of ore found at Goshen in this state, globules of well characterised mettallic Tin. It corresponds exactly with the genuine English tin, and no difference was found in the results of different experiments. It is said tin has not before been found in the United States, though dilligently sought after; and in this instance, the professor has but a single specimen, which very exactly resembles the tin ore of Bohemia.—Trae.

Fire Engine.—The Observer, published at Woodstock,

Very exactly resembles the tin ore of Bohemia.—Trav.

Fire Engine.—The Observer, published at Woodstock,
Vt. mentions a fire engine, invented by Mr. Asahel Hubbard, of Windsor—a very ingenious piece of work, and
preferable to anything of the kind which the editor had before seen. It is made of cast iron, and weighs about 56
pounds. When worked by one man only, it discharges a
barrel of water through the hose in less than 30 seconds.

With four men at work, it discharged a barrel and a half
in a minute, throwing the water a distance of one houndred
and twenty feet.

Cranberries .- We are informed that a farmer in Mendon crancerries.—We are informed that a tarmer in Mendon gathered last fall off of 6 acres of meadow, 1300 bushels of cranberries, for which he received 50 cents per bushel.—He had parchased the land but a short time before \$12 an acre, receiving thus more than 900 per cent. upon the cost of his land.—Lan. Gaz.

Flour, which has been up to \$10, or more, per barrel, has again fallen.

The brig Two Friends, which cleared on the 19th for Valparaiso, carries 555 bales of Domestic Cottons, rated at \$35,496.

Licences.—We notice with great pleasure, that on Monday evening last, a resolution was offered in the Common Council of this city, and referred to a Committee—"to apply to the legislature for the purpose of incorporating a Board of Commissioners, investing them, with the sole power of granting licences to tavernkeepers, &c." Such a Board is imperiously demanded by the existing state of things in this city. The sober part of our citizens would lift up both hands in its favor.—N. Y. Obs.

The Common Council of the city of New York, with a degree of liberality which does honor to the commercial emporium, have appropriated \$500, as a donation to Joseph Lancaster, for his former exertions in establishing schools in that city, on the Lancasterian plan.

Revolutionary Soldiers.—A considerable number of the veterans of the revolution, convened at Middletown, Conn.

eterans of the revolution, convened at Middletown, Conn. Nov. 5, and voted to petition Congress for a remuneration of their services in the war of independence. They also invite their brethren through the country to imitate their example. Few of their ages fall short of three score years and ten, and

Weather-beaten Sailors.—A writer in the Boston Gazette proposes, that an Asylum be erected for worn out Seamen. Boston Theatre .- The Traveller says that ten shares in

this Theatre have been sold at auction, at §243 for §1000; which, before the erection of the Tremont, were sold as high as §1200. A good example .- An association for the detection of

thieves has been established in Boston. Each subscriber pays one dollar, and is liable to further assessments, not to exceed five dollars annually. Rewards are promised to constables, watchmen, &c. for promoting the objects of the Society.

Rare Instance.—Not a single death occurred in the First Parish in Newton, during a whole year ending Nov. 6, 1828. Two hours after the year closed, a young man died

Amherst College.—The annual expenses are estimated thus, viz:—College bills, \$42; board from \$1 to 1,50 per week; fuel and light from \$5 to \$7; washing from 12 to 20

cents per week. vale College Students.—Fifty are connected with the Theological classes,—from seventy to eighty with the Medical College,—eighty-three have joined the Freshman Class,—and the Sophomore Class numbers ninety.

—and the Sophomore Class numbers linety.

Bradford Academy.—Mr. Benjamin Greenleaf, Preceptor; Miss Abigail C. Hasseltine, Preceptress; Miss Sarah Kimball, Assistant Preceptress; a Writing Master and other assistance. The number of students, who attende all or part of the year ending Nov. 11, 1828, was 152; males 71, females 81. School Teachers .- Nearly 10,000 school Teachers, are school Teachers.—Nearly 10,000 school Teachers, are about commencing their winter services in New England.—
If all the towns where they are engaged should form Lyceums, and by that means furnish them with apparatus and other accommodations for holding weekly meetings, to carry on with others, a course of exercises for the benefit of them-

ils, the amount and value of he instruction selves, and pupils, the amount and value of he instruction which they would communicate, could not fail to be greatly Wm. W. Ellsworth, Esq. son of the late Oliver Ellsworth

formerly Chief Justice of the United States, has commenced a course of lectures upon Mercantile Law, delivered before the merchants and business men of Hartford.

the merchants and business men of Hartford.

Webster's Dictionary.—This work, we are informed, is nearly through the press. It has engrossed the attention of an industrious man for many years, who assumed the task with every qualification to accomplish it handsomely. Since Mr. Webster's Dictionary was first put to press, the proof sheets have been constantly and carefully revised by Dr. Percival.

The New-England Galaxy has passed from the hands of Mr. Buckingham into those of Messrs. Theophilus Parsons and Willard Phillips.

Mr. Jonathan Leavitt of New York, has in press a me-

Mr. Jonathan Leavitt of New York, has in press a me-moir of the Rev. Legh Richmond, A. M. of Trinity College, by the Rev. T. S. Grimshawe, Vicar of Biddenham.

New Law Journal.—A monthly Journal, entitled the United States Law Intelligencer, is proposed to be published at Providence, to be conducted by Joseph K. Angell, Esq. It will contain not less than 20 pages Svo. and will be published at \$3 per asnum.

Shocking and Disgraceful.—The editor of the Pittsburgh Spectator says, "We are credibly informed, that, at an election held some time since in one of the townships of Alleghany county, ardent spirits were distributed by the cundidates for other, among the voters; and that of those who were present, about two thirds were in a state of intoxication towards the close of the day."

Mr. Monroc's property has been sold to satisfy the executions against him, and an Ex-President of the United States is now, in fact, without a home that he can call his same.

is now, in fact, teithout a home that he can call his own.

On Sunday night last, the body of a man named William Nevers, which had been buried a day or two before, in one of the burying grounds belonging to the first parish in this town, was taken from the grave and carried away. The selectmen very properly offered a suitable reward for the apprehension of the offenders; and on Monday, three men were arrested, viz: Dr. William L. Lering, George Ball, and Jacob Perkins, jr. all of this town; and upon examination before a magistrate, were recognized to the next Surpeme Court in the sum of \$1000 each, and streties; for want of which they were committed. The body was found under a horse shed in Westfield. [Springfield Jour. The sloop Keziah, Lewis Burgess master, bound from Newin fact, without a home that he can call his own.

The sloop Keziah, Lewis Burgess master, bound from New-Bedford to Wareham, loaded with iron, suddenly sunk, in a rough sea, near Clark's point. The captain leaped into the boat, without oars, cut her fastenings, and was saved. Lemuel Burgess, the captain's father, and William Coffio, a lad, were drowned.

MARRIAGES.

In this city, Mr. Henry W. Fenno, to Miss Rebecca H. Darricott; Mr. Bela Hubbard, to Miss Susan Henley; Mr. William Almy, to Miss Elizabeth Brayton; Mr. Jesse Atlen, to Miss Sarah L. Clough; Mr. Samuel Curtis, to Miss Mary B. Jackson; Mr. James Mansfield, to Miss Deborah S. Bates; Mr. Benjamin Sawyer, to Miss Elizabeth C. Newcomb; Mr. John Eldeson, to Miss Elizabeth Hoskin. In Cambridge, Mr. Walter M. Allen, to Miss Almira, daughter of Mr. John Davenport.—In West-Cambridge, Mr. James Nason, to Miss Benja Cook.—In Dedham, Mr. Jeremiah F. Richards, to Miss Hannah Mariah Bain.—In Lowell, Mr. Jesse Emerson, to Miss Rebecca Wheeler.—In New-Salem, Capt. Clark Thompson, to Miss ElizaSmith.—In Hingham, Mr. Elijah Burr, to Miss Nancy Sprague; Mr. John Bassett, to Miss Blen, daughter of Josiah Bellows, Eq.—In New-Bedford, Mr. William Almy, to Miss Elizabeth Brayton.—In Newburyport, Capt. John Wyllie, to Miss Catharine Stanwood.—In Bolton, Mr. Joseph S. Hildreth, to Miss Jane Haskell.—In Sharon, Warren Talbot, to Miss Esher A. Hodges.—In Southborough, Dr. A. Brigham, to Miss Eliza A. Parker.—In Portland, Capt. Charles Thomas to Miss Hannah M. Knapp.—In Readfield, Mr. Horace Manley, of Elisworth, to Miss Louisa Davis. At Rochester, N. Y. Rev. W. F. Currie, of Lockport, to Miss Minerva Stone; Rev. Isaac R. Barbour, of Newbury, (Byfield Parish) Mass. to Mrs. Caroline M. Rogers, late of Norwich, Con.

In Washington, D. C. Rev. Stephen B. Balch, D. D. of Georgetown, to Mrs. Elizabeth King.

At Albany, N. Y. Rev. W. F. Currie, of Lockport, to Miss Margaret Hutton, daughter of the late Rev. W. Boardman.

In Charlestou, S. C. Mr. John Y. Stock, to Miss Ann H. Bowen, daughter of Bishon R.

In Charlestou, S. C. Mr. John Y. Stock, to Miss Ann

H. Bowen, daughter of Bishop B.
At New Echota, by the Rev. Samuel A Worcester, Mr.
George W. Gunter of Creek Path, to Miss Eliza Nave,
daughter of Mr. Henry Nave of Rossville, Chickamauga

DEATHS.

DEATHS.

In this city, Mrs. Mary, wife of Mr. Wyman Osborn, 40; Mr. Wm. Jennings, 41; Bartholomew Mullen, 33; Louisa J. Nance, 11 weeks; John M'Crillis, 30; Mary Kelley, 30; Mary A. Nance, 20; Ruth Oakes, 38; John Homer, 33; Margaret Pender, 46; Lydia, wife of Benj. Dearborn, 81.

In Charlestown, Mr. Joseph Simonds, 33.—In Salem, Miss Ann S. Stetson, 22, daughter of Mr. Prince Stetson; Mrs. Devereux, wife of Mr. Humphrey D.—In Milford, Ms. Mr. Benj. Bridges, 26.—In Beverly, Mrs. Lydia, widow of the late Wm. Burley, Esq. 65.—In Newton, Mr. Samuel Hall, 72.—In Watertown, Mr. John Stimpson, Jr. 56.—In Woccester, Capt. Samuel Wiswell, 50; Mr. Charles Stearns, 81.—In Hingham, Thomas Loring, 73; Caleb Thaxter, Esq. 78.—In Masshfeld, Capt. Joseph Clift, 93. In Pembroke, Oct. 19th, in the 77th year of his age, Capt. William Torrey, a revolutionary officer.—Iu Manchester, a son of Mr. John Hooper, 16. Within the space of eight weeks Mr. H. has lost a wife and son.

In Ipswich, a child of Mr. Israel K. Jewett—death occasioned by its clothes taking fire; Frederick, son of Mr. Wm. Spiller, 12—his death was caused by an accidental blow from the handle of a wheel-barrow, which he was playing with.

In Barre, Vt. Mr. John Goldsbury, 89. He was with

playing with.

In Barre, Vt. Mr. John Goldsbury, 89. He was wath
Gen. Wolfe, at the reduction of Quebec in 1769.

In Norwich, Ct. Mr. Asahel Case; killed by being run ver by his wagon. In Charleston, S. C. Jonas Peterson; supposed to have

In Charleston, S. C. Jonas Peterson; supposed to have been killed by a stab with a dirk or bayonet.

At Greenfield, Mass. on the 11th inst. Miss MINERVA Roor, aged 22, daughter of Col. Spencer Root.—At the suggestion of one who now deplores her "carly loss," she had, after long deliberation and with much prayerfalness, devoted herself to a missionary life in foreign parts. Having learned her probable destination, she was directing her mind, with characteristic strength of purpose, to those literary acquisitions which would conduce to her usefulness abroad. But He whose thoughts are not as our thoughts had decided otherwise.

During the course of a lingering and painful disease, her manner was uniformly that of unrepining submission and humble confidence in God. Her last prayer was for the church of Christ. Her last expressions were those of triumphant faith. A short time before her departure, she sung most impressively the words:

"Jesus can make a dying bed," &c.

When exhausted herself, she entreated others to sing them for her; so perfectly did they harmonize with her feelings at that hour. And never were they more happily verified than in her own exit. Her hold on life was gradually weakened, till, without a struggle, she sweetly fell asleep in Jesus.—

Greenfield Gazette & Franklin Herald. en killed by a stab with a dirk or bayon

till, without a struggle, she sweetly fell asleep in Jesus.-

IPSWICH FEMALE ACADEMY. THE winter term in this Academy, under the superintendence of Miss Grant, will commence on Wednesday the 10th of December. The term will be twelve weeks. Tuition for all over twelve years of age, \$6; for those under 12, \$3; to be paid in advance. Price of board, exclusive of fuel, not to exceed \$1,75 a week. C. Kimball, Sec'y. ot to exceed \$1,75 a week. Ipswich, Nov. 21, 1828.

PRACTICAL WORKS IN THEOLOGY

LINCOLN & EDMANDS are publishing a neat edition of Thomas a Kempis, revised and somewhat abridged by Rev. Howard Malcom. Also, a second edition of Jay's Lectures, A Stereotype edition of Baxter's Call, "The Travels of True Godliness," by Benj. Keach, &c. &c. comprising a number of volumes, to be entitled the Christian Library, with Copperplate engravings.

Nov. 28.

DEFINITION ENGLISH READER.

1

N. S. SIMPKINS & Co. 79 Court Street, Boston, publish the Definition English Reader.

Likewise, the Definition Introduction to Murray's Reader. Amidst the multitude of new school books, which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, it is not appropriate the content of th our estimation, are superior, and but few that are com parable, to those deservedly popular and useful works, com piled by LINDLEY MURRAY, a man who devoted his time piled by LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve, and adorn, the English Language, may justly be regarded as the benefactor of the human race."

These books are much improved by the addition of a rescholarse, of the west improved.

cabulary of the most important words affixed to each section, which gives the pupil an opportunity of ascertaining the promunciation and definition of the most important and difficult words, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the work.

work.
Journal of Education says, "The Introduction is full of simple, natural, and interesting pieces. It is, we think, the best juvenile selection in the English languages type of reading, which are great aids to general improvement. The present edition of this useful work has an important edition to recommend it, as mentioned in the title given above."

Likewise for sale, all other School Books in general use,

Likewise for sale, all other School Books in general use,

with a good assortment of STATIONARY.

(G-Country traders and school committees supplied on the most favorable terms.

Nov. 28. REMOVAL.

COLBY & PAYSON have removed from No. 35, Mar-ket-street, to No. 3 Washington, and 62 Brattle-street, two doors above Dock Square, where they offer for sale a gen-eral assortment of Foreign and Domestic Piece Goods, at the lowest nearket prices. BOARDING.

TWO or three young gentlemen can be accommodated with Boarding in a small family, and in a central situation.

Nov. 28.

POETRY.

From the Token. A CONNECTICUT CHRISTMAS EVE. BY JOSEPH H. NICHOLS.

How beautiful upon the hill-top shines
The white, illuminated house of God!
A thousand lights, that burn in graceful lines,
Mild radiance send from each arched window broad.
And chrystal icides, like gems in mines,
Flash on the caves, and a soft halo flood.
Gilds the tall steeple, which, at this bright hour.
Points to the skies like some fair ivery tower.

Points to the sakes line would be a considered to the parallel of spruce pine, Wreathes of dark ivy, stars of evergreen, Adon the walls and round the pillars twine. Faces on faces piled, with smiles serene, Watch the wreathed chancel's galaxy divine, Where, meek, with linen robe and silver hair. The patriarch priest turns o'er the book of prayer.

He speaks. At once, with solemn rush, all stand, And the kind accent of his lips repeat, Or listen, while, with fervent gesturing hand, He reads, how once a radiant angel, sweet Of voice, escorted by a harping band, Judea's shepherds came by night to greet With tidings, as he shook his wings impearled. Of Mary's babe, the Saviour of the world!

The village maids, in spotless raiment dressed, Then strike the anthem of enchanting praise Then strike the antiem of enchanting prace; When closed, the pastor, now in sable vest, Ascends the pulpit, and, discoursing, sways With tender words the soul-fixed hearer's breas And, as the gorgeous candlestick's clear blaze Beams on his face, his up-raised eyes oft swell With tears of love for good Emmanuel.

The parting hymn and parting benisen
Soon follow, and the holy duties close.
How pour the people out! Again the tune
Of bells resounds, as each one honeward goes.
Led !y the spangled sky's unclouded moon,
That now, methinks, unusual lustre throws
Towards the east, as if it saw the Star
Of Bettlehem, through the purple depths afar.

MISCELLANEOUS.

FAILURE OF THE ATTEMPT TO ESTABLISH REFORMATION SOCIETIES IN ENGLAND.

Last week a meeting was held in Bristol to establish a Protestant Association Society, to counteract the spread of the errors of Popery, and to aid the cause of the second Reformation. Capt. Gordon, a strenuous anti-Catholic, and the Rev. Mr. Thorpe, a dissenting Minister of the Independent denomination, spoke and took a very prominent part in these proceedings, as well as several clergy of the established church. When a motion for a committee to carry these objects into effect was put from the chair.
Wintur Harris, Esq. said, he had an addition to

propose to the motion before the meeting for ap-pointing the committee; and he looked with a perfect confidence to the Rev. Mr. Thorpe, who had proposed such committee, and who as a Pastor of a church of Protestant dissenters, must cordially approve of the suggestion which he would now offer for the adoption of the meeting, viz. "That it be an instruction to the said committee to examine the Liturgy of the church of England, as by law establised at the reformation, and in use at the present day, and to report to the next general meeting of this Society whether there still remain in such Liturgy any relies of Popery, and whether it would be conducive to the principles established at the Reformation, and to the interests of this society, that such relics of Popery should be expunged from the Liturgy, and to consider of the best means by

If the society about to be formed should be suce saful in prevailing on the church of England to adopt such proceeding, sure he was that it would be the proudest day that the church had ever seen. As a conscientious dissenter, he, in common with ultitudes of others, could not enter the doors of the church, because he found there so large a rem nant of what appeared to him the superstitious relics of the church of Rome. Now, if the Society would labor in this way, it would then indeed deserve the title of the second reformation-[Hear,

which such expulsion may be secured."

hear.]
Mr. Harris's amendment appeared to act like electricity on the gentlemes on the platform. Capt. Gordon characterised it as an unprincipled attempt to interrupt the proceedings of the meeting; a charge which was indignantly repelled by Mr. Harris.—Mr. Harris, in further explanation of his conduct, reminded Capt. Gordon, that he had charged against the Catholics, as one of their obnoxious doctrines, the power of absolution; and Mr. H. indectrines, the power of absolution; and Mr. H. Insisted that the same doctrine was still in esse in the Liturgy of the church of England. (Murmurs.) Mr. Harris then read, from the book of Common Prayer, in the service for visitation of the sick, the words pronounced by the clergy of the church "I absolve thee from all thy sins;" and he further observed, that at every ordination of priests, the bishop laying his hands on the candidate, used the very words which had that day been quoted by the gallant Captain against the Catholics:- "Whosesoever sine thou remittest, they are remitted, and

whosesoever sins thou retainest, they are retained.'
The appeal made by Mr. Harris to Mr. Thorpe produced the most embarrassing effect upon that Rev. gentleman, and the reading of those passages seemed to be felt with great force by the whole -Every effort to resume the proceedings. proved fruitless, and the meeting broke up in disor-der. Eng. Paper.

DR. BRUNO.

We are indebted to a friend for the following Interest-ing Extract from a Letter dated Liverpool, May 30, 1828.

30, 1828.

His (lord Byron's) constant companion in Greece was Dr. Bruno, a Physician who entered fully into the Deistical and Atheistical notions of lord Byron: he was skilled in every branch of science and learning, and acquainted with almost all languages, and with the best authors in each language. He had been educated in all the munmeries of Italian poperty, and in it saw an absurdity at which his whole soul revolted: he therefore looked upon religion as an artifice to keep in awe the culgar: but the death of his beloved friend was a stroke to him which he could not bear: on surveying his corpse, he saw that all that scintillation of wit, all that strength of intellect, all that halo of glory which his admirer threw around him, was wholly extinguished and that for ever, as regards this world. In a paroxysm of grief Dr. Bruno tore himself away from Greece and retired to Geneva, there to endeavor to snoth his deeply wounded spirit; Bruno tore himself away from Greece and retired to Geneva, there to endeavor to soothe his deeply wounded spirit, providestially he fell into the company of an English Missionary, who wiged him to read the Scriptures (the book of all others he had most neglected) that he might learn from it resignation to the divine will in all its allotments. Thus reading and intercourse with the pious teacher, at length brought Dr. Bruno to lay all his learning and attainments at the foot of the cross, and to determine himself to become a preacher of the Gospel he had once despised. With this view he retired from the busy world, to hold converse with the Father of spirits, and to receive instruction in the momentous truths of Christianity. He is now actually set out on his return to Greece, there to unfurl the banners of the cross, and preach Christ crucified, under the humble guise of a missionary to his benighted countrymen. Well may we say, 'What hath God wrought!"

" DINAH DOUDNEY."

A correspondent in the country has sent us the following interesting notice of the influence of the Tract, which bears the above title. "There is an interesting and singular excitement among the little girls of this village and neighborhood. It commenced with a little servant girl of Mr.—'s. She was formerly a bad child in very many respects; but, more than a year ago, she was hopefully converted through the instrumentality of the tract called Dinah Doudney.—

The change in her was triking and the has walked conventions. The change in her was striking, and she has walked consistently ever since. She has lately been led to converse and pray with some of the little girls in the village, until their little prayer-meetings have increased in number (if I am correctly informed) to 17, all of whom take their turns in leading in prayer."—Philad.

UNITARIANISM AND CHRISTIANITY.

"A Unitarian in faith; of the future professing to be without fear, as he was without knowledge From an obituary notice which lately appeared in several of our papers, the above extract is taken. "A Unitarian" professes to be without fear of the future, because he is without knowledge of it.

The ground of the Christian's absence of fear of futurity, is widely different. It is because he has a knowledge of it. He believes in revelation. Following the dictates of true reason and sound philosophy, he yields to the force of those arguments which bring to every well regulated understanding irresistible conviction that the Bible is the word of God. In that holy word, he who neither will nor can deceive, has given such views " of the future," as impart a knowledge of it as strong as can pos bly be derived from the most ample and sufficient testimony. Its eternal rewards to the righteous, its eternal punishment to the wicked, and all that is necessary to the securing of the former, and the avoiding of the latter, are there clearly set forth. In the mysterious and merciful plan therein revealed for man's deliverance from death, and exaltation to life everlasting, he sees a subject commended at once to the fullest assent of his understanding, and

the warmest affections of his heart.

Welsome the Unitarian to his ignorance of futu-Mine. Oh gracious Saviour, in the hour of my fearlessness of the future which departure, be that arises out of the knowledge of it which thou hast mercifully imparted, and the hope full of immortality with which thy faithful people will be surely blest!-Episco. Chr. Journal.

A HAPPY CHANGE.

A writer in the Albany Christian Register imagines the following happy change as taking place in that city, in regard to the outward observance of the Sabbath.

gard to the outward observance of the Sabbath.

Suppose, that in this city, the face of things should be changed—that our Post Office should be entirely closed on the Sabbath; our printing presses should be stopped; our stage offices, and the groceries under them should be closed; steamboats should neither leave nor arrive at our wharves, professors of religion should leave their letters and newspapers in the Post Office till Monday; our taverns refuse admittance to city customers and cigar smokers and loungers—our streets be crowded with no other persons than those who are silently walking to church; and no rattling of the stages of those men "who believe, a due observance of the Sabbath, essential to the best interests of society;" no prefamity heard from the lips of those who are employed, by men who believe "that in no ordinance is the wisdom of Omniscience more apparent, than in the institution of the holy Sabbath." That those, who are "afraid to go before public opinion," in this particular, should refuse to hire their horses and carriages to our young candidates for the State public opinion," in this particular, should refuse to hire their horses and carriages to our young candidates for the State Prison, even if it should appear to be coercion—That, "those who rejoice at every evidence of increasing morality and religion," should not realize more, from the use of their beasts, than on other days; in short, that the Sabbath should be sanctified according to the commandment, what would, what must be the consequence? It must be evident to every reflecting mind, that soon, very soon, the moral character of our city would assume a new and interesting character of our city, would assume a new and interesting

> From the Visitor and Telegraph. A FRAGMENT.

A FRAGMENT.

"I shut the mouth of that infidel," continued the young parson, "so that he could say nothing further." "That may be," said Mr. Wise; "but did you win him over to your side? Did you gain his conscience? Did you gain his heart?" "No," said the parson. "I scarcely needed your answer," said Mr. Wise. "I knew you had done him no good; else you would not thus have boasted that you had shut his mouth. This boasting betrays a pride of intellect, which is utterly inconsistent with usefulness to this class of people—I never knew any infidel benefited by a conversation, which was afterwards told." Thus spake a Wise man. Read it, ye who are set for the defence of the goapel, and be Wise yourselves. The reason, why men, who relate conversations of this kind, are not useful to infidels, is that they have a proud and selfish, or vain and worldly spirit, the evidence of whose existence is found in the fact of their relating such things. This spirit will hinder their usefulness.

For the Boston Recorder SCHOOL TEACHERS.

This important class of the community are about to com-mence their winter services. New-England is about to ap-morphise more than a million of dollars to the schools to be placed under their charge. How these services, and this money, can be applied, so as to produce the greatest amount of medical interesting the services. money, can be applied, so as to produce the greatest amount of useful instruction, is a question interesting to parents, and to the future prosperity of our country. Perhaps no immediate measures can be taken, which are universally practicable, and better fitted to produce an immediate effect upon teachers and their schools, than weekly meetings for the improvement of each other. If all the towns in New-England should provide means for the mutual improvement of their teachers, by furnishing a room, and a few cheap and simple articles of apparatus, for illustrating to each other, and some of their eldest pupils, the most important and simple articles of apparatus, for illustrating to each other, and some of their clidest pupils, the most important branches of a practical education, the value of their services could not fail to be greatly increased, and would probably be doubled. When it is known that many thousand infants, in this country and in Europe, are using, or seeing used, various articles of apparatus for the annusement and instruction of each other, teachers will probably not be ready to acknowledge themselves incapable of conducting a course of exercises for their improvement.

o acknowledge themselves incapane of exercises for their improvement. I understand that the necessary apparatus, for the above object, can be procured in Boston, at a very cheap rate.

A TEACHER. REVIVALS DELAYED.

Revival notices are becoming very scarce in the journals of the evangelical denominations of this ountry; and the fact ought not for a moment to be rining as the circumstance is. ought to be told at every concert of prayer, rehear-sed in every christian family, and carried into every chamber of secret devotion. It appears, also, in some sections of country, to be a time of great re-buke and blaspiemy. The hands of Christians and christian ministers are hanging down; and the prayers of the church, it is to be feared, are doing very little towards staying them up. Let these circumstances be told, till Christians will feel and pour out their hearts to the God of Heaven. Yet, if they are not in earnest; if they are worldly or wise in their own eyes; if in any way they have begun to regard iniquity in their hearts, the Lord will not hear their prayers. Is not this a time that calls for deep heart searching? Christian reader, the queson is put to you-Do you love the cause of Zion ! Then what are you doing to promote it? Are you prevailing before the mercy-scat?—The God of Zion is unchangeable. His ear is ever open.

SYNOD OF OHIO.

SYNOD OF OHIO.

Duty called us the last two weeks from our Pastoral and Editorial labors, to attend a meeting of this Synod, at Chillicathe. We had been informed that some of our brethren were about to meet us there with very strong feelings of opposition, not to the revivals of religion, but to the manner in which they were sometimes conducted. It was known to be an old affair for men to have a form of Godliness without the life and power of religion, and knowing also that withing the conduction of the strong properties of the strong prope be an old affair for men to have a form of Godliness without the life and power of religion, and knowing also that nothing but the love of God shed abroad in the hearts of men, could deliver them from this state of bondage, many united and agreed to pray for the Synod, before, and during the time of its Sessions. These prayers were evidently answered; for we have never seen such a meeting of Synod before. Christian farbearance, brotherly love, order and devotion characterized every Session, and some who approached the insecting with chilling prejudices, left the place with tears of gratitude and joy, saying, "What hath God wrought" The Report of the Board of Managers, and the Narrative of the state of religion, were highly interesting, both of which we intend to publish as soon as practicable. A plan of the Lane Seminary was laid before the Synod which met with general approbation. The operations of the Theological Seminary at Columbus were suspended till the next meeting; before which time, it is probable a new Synod will be erected in that part of Ohio, lying East of the Scioto River.

Laws relating to Marriage.—In Scotland a blacksmith may marry a couple of any religious creed or no creed
at all. In England and Ireland a Protestant Clergyman
may marry Protestants, Catholice, Turks, Jews, or Atheiests, without fear of consequences; but, if a Roman Catholie Clergyman marry Protestants, he is liable to a fine of
500l. At the assizes of Antrim, the Rev. V. M'Carthy, a
Roman Catholic Clergyman, was prosecuted for celebrating
a marriage between two Protestants, convicted, and sentenced to pay 500l.—Irish paper.

Reminiscence.—It was my happiness to be early carried by the Providence of God to Litchfield County, and to be fixed in that scene where the heavenly influence was to send out its stronger radiations to different parts of the country;—where thrice twenty congregations, in contiguous Counties, were laid down in one field of divine wonders. There it was my privilege to be most intimately associated with such men as Mills, and Gillet, and Hallock; names which will be ever dear to the church on earth, and some of which are now familiar in heaven. Their voice which I often heard in the silent groves and in the sacred assemblies which followed, and in the many, many meetings from town to town, have identified them in my mind with all those precious revivals which opened the dawn of a new day upon our country.—Dr. Griffin.

Retreat for the Intemperate.—A writer in the Conn. Observer proposes that an institution of this kind be established; which, while it shall possess all the necessary rigor, will still proceed upon the principle of tender compassion towards its subject, though it be necessarily exhibited in pulling them out of the fire. He refers to the effects of Prison Discipline for an example in point.

Infant Schools.—The establishment of Infant Schools was a favorite object with the late De Witt Clinton, and in one of his last messages he calls it the "pedestal to the pyramid" of education. Mr. Brougham, the distinguished advocate, was among the first to start this preject in England, and through his, and the influence of other distinguished men, ore than two hundred of them in that country

Colonization.—A committee of the Colonization Societ has published a very earnest appeal to the Societies and friends of that cause in Virginia and North Carolina, for aid in sending out free people of color to Liberia, many of whom in those States, are anxiously waiting for opportunity to go.

MARINER'S DEPARTMENT.

From the New-York Observe LETTER FROM ENGLAND.

Extract of a letter from Stephen Prust, Esq, of Bris-tol, Eng. to his friend E. P. of New York, dated June 28, 1828.

Last evening, a country minister dropped in and spent the evening with me—in the course of which, I delighted him by relating the gigantic efforts making in the Redeemer's cause in America, which re-joiced his heart. On mentioning the Sailor's cause, he told me that some years since, after study, he took a walk for recreation, in the course of which took a walk for recreation, in the course of which he met an old Sailor, with a basket of ells. So, my brave fellow, says the minister, you have been taking a little sport, I see. "Yes, your honor; Jack's becalmed,—snug moored in ordinary,—so I thought Pdgo a fishing, to keep me out of mischief." Well, that's right: the devil tempts every man, but an idle man tempts the devil. You seem to have weathered many a storm. "Yes, your honor: I have mounted over many a salt water stille; faced many a hurricane; braved many a betstile; faced many a hurricane; braved many a battle for my king and country; and now, nearly worn out in my timbers, I am laid by, like a hulk." Well, my friend, in the decline of life we want rest to prepare for the last enemy, death. I suppose you go to church? "No, your honor; I can't say I do," Why? where do you live? "In W—, that lays ahead there." You ought to go to church or meeting. Do you know euch a meeting? "No, your honor; but I think I have heard of it." Now as there is no evening service in the church, suppose you go to meeting. It begins at 6 o'clock, and you have nothing to do but walk in and sit down. Perhaps you may get some good there. "Thank your honor; I'll bring up there to-morrow eve-

ning."
Punctually at 6 o'clock, the minister saw the venerable Tar enter,—look all around for a clear birth,—and then at him in the pulpit,—with astonishment to see him there. Recognizing him immediately, he paused, & at length took his seat. During the service he perceived his eye fixed on him, & now and then a tear trickling down his furrowed cheeks. After this, he attended regularly every Sabbath evening. Some months after, the minister met him again in the country; told him how happy he was to see him attend that meeting, and told him there was morning service at half past ten. "Is there, your honor? then I am sure to be there." There he came, month after month, usually stopping to grasp the hand of the minister as he passed to the vestry, his eyes gushing out with tears. "Oh your honor, it does me so much good." After a time he found where the minister lived; called on him; told him he was going to London; and came to ask him whereabouts in London he could hear such preaching: The minister told him, at Surry Chapel;—that he would like the dear old minister there, Rowland Hill—the Seamen's friend. He thanked him—set off—was absent six months. When he called again, he said he was delighted with the old boy at Surry,—but he was now come to moor for under his lee, and wished to join his church. After due examination, he was proposed to the church, who unanimously received him, though he church, who unanimously received him, though he had not language to describe his feelings, but with tears exclaimed. "Oh it does me good to hear of J. sus Christ, who is able and willing to receive a poor worn out sailor. If his honor the minister had not spoken to me about Jesus Christ, I must have been wrecked in the infernal pit. Now Jesus Christ takes care of me, -oh how I love his dear name!" He lived some years, a simple hearted Christian,—grew in grace, and died rejoicing in the salvation which is of faith in a crucified Saviour. The minister, visiting him on his death-bed, prayed with and for him, closed his eyes in death, and has no doubt but he shall meet him at the right hand, among the redeemed by Christ's precious blood. Oh what encouragement to address those

YOUTH'S DEPARTMENT.

PLAN OF REV. J. HERVEY IN CATECHISING. His method of chateclusing children in the church, and of peaking to them in private, was very engaging and useful. We give this in his own words: "As to instructing children, We give this in his own words: "As to instructing children, my method is to ask them easy questions, and to teach them easy and short answers. The Lord's Prayer was the subject of our last explanation. In some such manner I proceeded: Why is this prayer called the Lord's prayer? Because our Lord taught it.—Why is Christ salled our Lord? Because he bought us with his blood.—Why does he teach us to call God, Father? That we may go to him as children to a father.—How do children go to God as a father! With faith, not doubtine but but will give them whet they want. faith, not doubting but he will give them what they want.—
Why our Father in heaven? That we may pray to him with reverence.—What is meant by God's name? God himself, and all his perfections.—What by hallowed? That he may be honored and glorified.—How is God to be honored? In our hearts with our tongues, and by our lives, &c.—On such questions! a endeavored to comprehend, not all that may be questions!

be honored and glorified.—How is God to be honored? In our hearts with our tongues, and by our lives, &c..—On such questions I endeavored to comprehend, not all that may be said, but that only which may be level to their capacities, and is most necessary for them to know. The answer to each question I explain in the most familiar manner possible, in such a manner as a polite bearer might treat with the most sovereign contempt; little similies I use, that are quite low. In every explanation I would be short, but repeat it again and again; tautology in this case is the true propriety of speaking to our little auditors, and will be better than all the graces of eloquence."

He would at these times ask such questions as were not only mitable to the words of the catechism, but also such as would strike at the capital vices of his parishioners. Some of these having lain in bed on a Sabbath morning longer than he approved, others having been busy in foddering their cattle when he was coming to church, and several having frequented the ale-house, he thus catechised one of the children before the congregation: "Repeat me the fourth commandment.—Now, my little man, do you understand the meaning of this command? Yes, sir.—Then, if you do, you will be able to answer me these questions: Do those keep holy the Sabbath-day, who lie in bed till eight or nine o'clock in the morning, instead of rising to say their prayers, or read their Bibles? No, sir.—Do those keep the Sabbath who fodder their cattle when other people are going to church? No, sir.—Does God Almighty bless such as so to or read their Bibles? No, sir.—Do those keep the Sabbath who fodder their cattle when other people are going to church? No, sir.—Does God Almighty bleas such as go to ale-houses on the Sabbath, and don't mind the instruction of their minister? No, sir.—Do those who love God, read the Bible in their families, particularly on Sabbath evening, and have prayers every morning and night in their houses? Yes, sir."—A great variety of such pertinent questions he would frequently ask, in the most familiar and engaging manner, on every part of the catechism, as he thought most conducive

to the improvement and edification of his people. Indeed, he seems to have paid peculiar attention to the lambe of the flock. We have many instances of this. To a friend he writes: "Your deaf little ones, the olive plants about your table, I trust are in a flourishing state. May the good Lord fulfil his gracious promises to them, and the children of your honoured neighbor. May he pour his Spirit upon your seed, and his blessing upon your offspring, that they may grow up (in knowledge and grace) as willows by the water courses." To another he says, "I have just been giving an exhortation to my young brethren: I have warned them to remember their Creator in the days of their youth. My thoughts were led to the subject by an alarming providence which snatched away one of their companions in the gaiety of youth. May the hand of the Almighty set home the word of his ministers! May young persons come, in the vigor of health, to the feet of the Redeemer, and devote their warm affections to his service! And O may the preacher himself (then a young man) both lead them in the way, and encourage them to follow?"

As long as he was able he catechised the children of his parishes in the summer season in the church, on the catechism, the creed, the ten commandments, and the Lord's prayer. He was much pleased with (as he says) some hopeful young people, who came together to visit him one afternoon. He introduced a discourse on growth in grace, and settled times for future conferences with them on divine subjects. He used to recommend to them "Henry's Pleasantness of Religion," and "Jenks' Glorious Victory of Chastity." ent and edification of his people. Ind

OBITUARY.

For the Boston Recorder. HON. MOSES P. PAYSON.

Died at Bath, N.H. on the 30th ult. Mosss P. PAYSON, in the 58th year of his age. As this gentleman was extensively known in New Hampshire and Massachmetts, I ask the privilege of stating to his numerous acquaintance, some interesting facts relative to the last few weeks of his earthly existence. A pretty minute obituary notice has already appeared in some of the papers, with which this has no inter

Through life Mr. Payson was a warm and efficient friend of religious and benevolent institutions. For many years he had offered the morning and evening sacrifice on the domestic altar, and was most regular in his attendance on public worship. Still, he was not a professor of religion. Nor, whilst he firmly believed in the doctrine of regeneration, did he consider himself the subject of renewing grace. As to this world he enjoyed a full measure of all that it has to bestow—riches, pleasures, and honors. But, like many who move in elevated spheres, of the world to come he was much too unmindful. Thus circumstanced nearly a year before his dissolution, a wasting disease fastened on him, which with slow but steady progress brought him to the house appointed for all living. During the earlier stages of the fatal disorder, whilst he was manifestly pleased with the society of serious people, with devotional exercises, and general religious conversation, he evaded direct inquiries concerning Through life Mr. Payson was a warm and efficient friend of serious people, with devotional exercises, and general religious conversation, he evaded direct inquiries concerning his own particular case. At last, however, he threw off all reserve, and became open and communicative. He considered his ways, and discovered himself to be a mere sinner, totally destitute of that holiness without which no man can see the Lord. His sins were set in array against him; and he felt that he was in a state of condemnation. All sin appeared odious to him, his own sins particularly so. Still there was no commotion, no distressing fear. He wondered greatly that with his settled conviction concerning his own case, he could feel so easy. He was meanwhile manifestly under the teachings of the Divine Spirit, and after a season of solemn inquiry and much earnest prayer, he fully and cordially embraced the hope of the gospel. The change was very apparent. The Bible became his delight. Christians, all Christians became peculiarly dear to him. His love of the Divine Redeemer, and admiration of his offices and character, were great. On his great atoning sacrifice he of the Divine Redeemer, and admiration of his offices and character, were great. On his great atoning sacrifice he confidently reposed his hope. After he attained this frame of mind, the propriety of professing Christ before men was suggested to him. He acknowledged he thought much of it, but difficulties lay in the way. He had always entertained suspicions of a death-bed repentance, and now, had he not reason to suspect his own sincerity! Might not his example induce others to restrong contents. suspicions of a death-bed repentance, and now, had he not reason to suspect his own sincerity? Might not his example induce others to postpone repentance till they should be thrown on a sick bod? Besides, the ordinance of the Supper always appeared to him the most solemn transaction on earth. And then, he that eateth and drinketh unworthily, eateth and drinketh judgment to bimself. Still it was duty to confess Christ before men. The Lord had required it, and declared that if men denied him on earth, he would deny them in heaven. After fully considering both sides of the serious question, he requested his case to be laid before the church, and if they deemed him a fit subject, he should like to die, as a professed member of the Body of Christ. The church promptly acted on the case, and very cordially gave him the right hand of fellowship. Next day a goodly number of the members came around his bed, and commemorated with him for the first and for the last time, the dying lost of their blessed Lord. At the close of the service he addressed the company from his dying pillow, in the most solemn and affecting manner. To all present it was indescribably affecting; and the melting season can never be forgotten. He only survived this event ten days.

Mr. Payson has left a sorrowful companion and five children, to fament their irreparable loss. To them he bequeatted his property, with some reservations. He made a liberal bequest to his Alma Mater. He made provision for the Christian education of two heathen children; and constituted his minister a life member of several benevolent societies. To rich men I would say, "Go and do likewise." He was a graduate of Dartmouth College, and a member of the Board of Trustees of that Institution. For many years he was President of the Grafton Bank. Frequently he had been a member of the Legislature of New Hampshire, in one or the other branch; and for several beneaty has a member of the degislature of New Hampshire, in one or the other branch; and for several years was the sec-

years he was resident of the Cegislature of New Hampshire, in one or the other branch; and for several years was the sec-ond officer in the State government.

A VISIT TO MY BIRTH PLACE. By the author of Annot and her Pupil, is just published and for sale by JAMES LORING, No. 132 Washington-Street. The Commercial Gazette in noticing this production, remarks that it 'has the merit of representing religion in an agreeable and inviting form through the medium of a fictitious narrative. The story is a short and a simple one. The narrator visits the church yard of his native village, and gives range to the recollections recalled by the tombstone of one of his early friends, in the pleasant tale which fills the greater portion of the volume. He paints the power of Christianity upon the soldier, upon the mother, and upon the son, in the midst of scenes of bloodshed and carnage. He shows how religion may add new courage to the warrior, and soften the upon the soldier, upon the nomer, and upon the soldier, upon the midst of scenes of bloodshed and carnage. He shows how religion may add new courage to the warrior, and soften the pangs and quell the terrors of a sudden death. He portrays the effect of the gospel upon the cultivated and delicate female, who follows her husband through the dangers of warfare, and watches by him to the last, until her own life pays the forfeit to her devotion. The whole object of the work is to make religion fascinating—to give to it a popular interest and to rescue it from assciations with a narrow, forbidding, cold and exclusive habit of life. The writer would not have us think religion confined to any one profession or situation, nor connected with cant or cowardice, or self-sufficiency. The composition and the style of the work are excellent, and well calculated to effect its objects;"

Also, as above.—The Young Cadet, or Travels in Hindostan, 12 plates.—The Scottish Orphans—Rachel, by the author of Allen Mc'Leod—Recollections of a Beloved Sister.

Nov. 21.

THIS day published, and for sale by CROCKER & BBEWSTER, 47, Washington Street, A Political and Civil History of the United States of America, from the year 1763 to the close of the Administration of President Washington in 1797; including a summary view of the Political and Civil state of the North American Colonies prior to that period. By Timothy Pitkin, 2 vols. octavo, embellished with a likeness of Washington.

Just Received. Recollections of a Beloved Sister, interspersed with Reflections addressed to her own Children. By the author of Little Sophy.

The Anatamy of Drunkenness. By Robert Macnish. Rev. Dr. Taylor's Sermon, delivered in the Chapel of Yale College, Sept. 1828, os Eph. 2, 3. "And were by nature the children of wrath, even as others."

The New American Gardener, containing Practical Directions on the culture of Fruits and Vegetables, &c. By Thomas G. Fessenden.

The sixth volume of the Lady of the Manor. By Mrs. Sherwood.

Sermons by Tsmothy Dwight, D. D. L. L. D. late Pres-

Sermons by Timothy Dwight, D.D. L. L. D. late President of Yale College, in 2 vols. octavo. Nov. 21.

NEW PAPER HANGINGS.

Just arrived in the John Hale, from Havre.

J. BUMSTEAD & SON, No. 113, Washington street, have just received their fall supply of PARIS PAPER HANGINGS. They are a choice selection from the last manufactories in Paris; and those who wish their houses

papered in an elegant and modern style, have now a fine op-portunity. istf. Nov. 21. SURGICAL INSTRUMENTS.

BAVID & JOHN HENSHAW & Co. No. 33 India Street (near the head of Central Wharf) have for sale a very extensive assortment of Surgical Instruments—Gentlemen wishing to purchase will find it to their advantage to call.

Oct. 10. 6m.

AN extensive assortment of Plated and Britannia Communion Ware constantly on hand and for sale by the subscriber, No. 1, Washington St.

Oct. 24.

3m.

SINGING BOOKS.

RICHARDSON & LORD, 133, Washington Street, publish and keep constantly for sale, a great variety of Sarred Music, amongst which are the following:—

The Boston Haudel and Haydın Society Collection of Psalm and Hymn tunes, 6th edition.

Songs of the Temple, or, Bridgewater Collection, 19th edition.

The Handel and Haydn Society Collection of Anthoma,

The Handel and Haydn Society Collection of Anthoms, Chorusses, &c. 3 vols. quarto.

Lock Hospital Collection.

Hubbard's Thirty Six Anthems.
Old Colony Collection of Anthems.
Anthem suitable for Thanksgiving and other public oceasions—"begin the high celestial strains." By B. Holt.

Two Anthems for Thanksgiving. "O give thanks"—and "I will praise the Lord."

Now publishing—a new collection of Anthems, Chorusses, &c. entitled the Choral Harmony, to contain music suitable for Concerts, Singing Societies, &c. in the country where the aid of much instrumental accompaniment cannot be obtained. The whole work to be comprised in eight numbers, two of which are already published—the 3d to appear soon. Price 37 1-2 cents per number.

This day published—Sabbath School. Psalmody; comprising an analysis of the Rudiments of Music; dapted to use in Sabbath Schools, on the mutual or monitorial mode of instruction; accompanied by a few simple tunes in the various metres, with suitable hymns attached.

(35 Societies supplied on the best terms. Nov. 21.

A NEW AND VALUABLE SCHOOL BOOK.

A NEW AND VALUABLE SCHOOL BOOK.

WHIPPLE & LAWRENCE, Salem, Mass, have just published The Introduction to the Analytical Reader, consisting of Easy and Interesting Lessons in Reading, in which the pupil is taught to distinguish between words of the same sound, but of different orthography and meaning. To which are added a few simple questions on the rudiments of Grammar, by the Inductive method. By SAMUEL PUTNAM.

In making the selections for this book, it has been the compiler's object to choose such pieces as are calculated to inspire the children with virtuous sentiments and feelings and at the same time to make its contents so familiar and pleasant, as to prevent it from exciting the dread with which children are apt to regard their school-books. He would be glad if they would consider it merely as a collection of interesting the freat with the contents of interesting the freat with the contents and feelings are to regard their school-books. He would be glad if they would consider it merely as a collection of interesting the freat in their leistens.—Preface. Manner of using the book. Orthography. The way to get a Lesson. The Lamb. The

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contents.—Preface. Manner of using the book. Orthography. The way to get a Lesson. The Lamb. The Beggar Girl. Employment. The Two Cocks. Employment. The Doy and the Coach. Charles and James. To the Robin. Frank Lucas—an Example of Fliial Duty. William and John. Courage and Cowardice. Waste Not, Want Not. The Lie. The Chimney Sweeper and his Benefactor. The Ball. The wicked Young Man who killed his Brother. Little Charles. The Boy and the Watch. The Careful Boy and Careless Girl. The Blackberry Girl. If Men do not see you, God sees you. The Father who loved his Son. Alfred and Dorinda. The Country Boy's Call. The Apples. The Idle Boy. Gratitude. The Covetous Boy. Lazy Lawrence. A Spring Morning. I shall soon be Ten. A Minute. The Miseries of War. The Sore Tongue. Animals. The Little Bird's Complaint. The Money Digger. John Tomkins. Charles's Scheme to make a Fortune. The Passionate Boy. Returning Good for Evil the noblest Revenge. Story of Bertrand, and his Little Family. The Lion and the Gadrly. Resolution. Forbearance. Forgiveness. Even a Child may be known by its Doings. Mother, What is Death Introduction to Granmar.

Introduction to Grammar.

Extract from a Review of the above work—We should be glad to see this book introduced into all our primary schools. Instructers, we doubt not, would make a vast taxing of their patience by using it, as every thing is reduced to the humblest capacity, and all the explanations which are needed are furnished to their hands. It is besides one of the most interesting story books for children which we have ever seen, and those parents whose children are already furnished with school-books, would find it very useful and interesting as a present.

esting as a present.

Price 20 cts. or \$2 a dozen.—For sale by the Publishers in Salem; Hilliard, Gray & Co. and B. H. Ives, Boston; and by Booksellers generally.

Salem, Nov. 7.

LADY OF THE MANOR—Sixth Volume.
JUST received and for sale by PEIRCE & WILLIAMS,
No. 20, Market Street. The 6th volume of the Lady of
the Manor, being a series of conversations on the subject
of Confirmatian. Intended for the use of the middle and
higher ranks of Young Females. By Mrs. Sherwood. The
first five vols. may be had as above.

Nov. 11.

first five vols. may be had as above.

LADY OF THE MANOR—Sixth Volume.

JUST published and for sale by CROCKER & BREWSTER, 47, Washington Street,
The 6th volume of the Lady of the Manor, being a series of conversations on the subject of Confirmation. Intended for the use of the middle and higher ranks of Young Females. By Mrs. Sherwood. The first five vols. may be had as above.

Nov. 14.

LONDON BOOKS.

JUST received by CROCKER & BREWSTER, 47, Washington street.—The whole Works of Rev. John Lightfoot, D. D.: 13 vols. Simeon's Skeletons of One Hundred Sermons, 5 vols. Lord Bacon's Works, complete, 10 vols. calf. Rev. John Flavel's Works, 6 vols. calf. Dr. Leighton's Works, with a life of the author, 4 vols. calf. Barrow's Theological Works, 6 volumes, calf. Toplady's Works, with an enlarged memoir of the Author, 6 vols., calf. Taylor's Holy Living and Dying, elegant octavo edition. Falconer's Bampton's Discourses, 1 vol., calf. Campbell's Lectures on Systematic Theology and pulpit eloquence. Belsham's Chronology of the reigns of George the III. and IV. Witherspoon's Works, 9. vols., 12 mocalf. Orton's Exposition of the Old Tostament, 6 vols. Bates's Works, arranged by Rev. W. Farnner, 4 vols. Bares's Works, arranged by Rev. W. Farnner, 4 vols. Burkit's Expository Notes on the New Testament. Nov. 14. LONDON BOOKS.

CANDID EXAMINATION

Of the EPISCOPAL CHURCH, in two Letters to a Friend, in strong paper covers. 19 cents each—\$1,50 doz.—\$10 per 100.

THE readers of the Recorder and Telegraph, may be re-

THE readers of the Recorder and Telegraph, may be referred to the favorable opinion given of this work on the 24th It has since been recommended to be used in Sabbath School Libraries.—It will be read with pleasure and satisfaction by those whose lot is cast in the vicinity of Episcopal Churches, or who providentially have in their reach the Book of Common Prayer, containing the manner of administration of Public Banders o Book of Common Prayer, containing the manner of administering the Sacraments.—The Ministration of Public Baptism of Infants. And to such as are of riper years. The Catechism. The order of Confirmation, or laying on of hands upon those that are baptized and come to years of discretion. The form of Solemnizations of Matrimony.—The order for Visitation of the sick. The Communion of the sick.—The order of the burial of the dead.—The Articles of Religion.—The form of ordering [ordaining] priests.—The Consecration of Churches and Bishops, &c.

For sale by R. P. & C. WILLIAMS, 79, Washington Street. Boston.

6w. Oct. 31, 1828.

Street. Boston. 6w. Oct. 31, 1828.

The subscriber expects to occupy that large and commodious house, known by the name of the Clap house, in Woburn, about 3-4 of a mile from the Academy, for the purpose of boarding scholars who may attend at that institution; persons who may be willing to place their children others under his care, may rest assured that every necessary attention will be paid to their convenience, health and morals; terms \$1,50 per week. If the weather and travelling should be so bad at any time, as to render it inconvenient for female or small male scholars to walk so far, one will cheerfully transport them to and from the academy gratuitously.

Weathers, Nov. 12th, 1828.

Woburn, Nov. 12th, 1828.

HAIR, HAIR SEATINGS, &c 3000 pounds Manufactured HAIR of the first quality
—Plain Hair Seatings from 15 to 28 inch wide, for sale by
piece or single yard at No. 6 India-Street. Also, 1 case
Yellow Silk Floss for Coach Lace Manufacturers.
Nov. 7. tf. ROBERT L. BIRD.

MARKET-STREET SHAWL WARE-HOUSE

MARKET-STREET SHAWL WARE-HOUSE.

No. 43, MARKET-STREET.

CLEVELAND & DANE, have received, and will open this morning a part of their Fall Supply of Shawls, consisting of Merino, Long and Square, fabric equal to any ever imported—Scarlet, Black, Amaranth and white—Camever House of the House

FRANKLIN INSURANCE COMPANY FRANKLIN INSURANCE CUMPANY
THE FRANKLIN INSURANCE COMPANY give notice,
that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, which is all paid in, and invested
according to law; and that they make Insurance against

They also continue to insure on MARINE RISKS, on revery description of property.

They also continue to insure on MARINE RISKS, on rums not exceeding Thirty Thousand Dallars on any operisk.

Per Order, Joskers Ward, See'y (5) Office No. 44, State-Street, Boston